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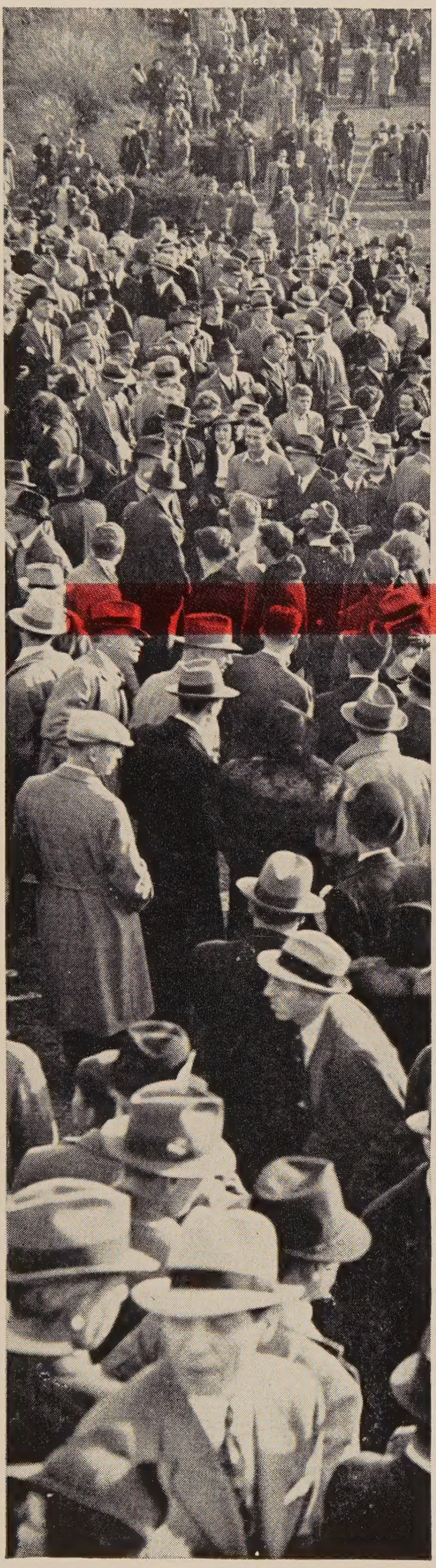
In the **NEWS**

- ★ U.S. Religion Shifts into High
- ★ Italy Closes 22 Protestant Churches

PHOTOGRAPHIC INTERVIEW

Billy Graham on the Election



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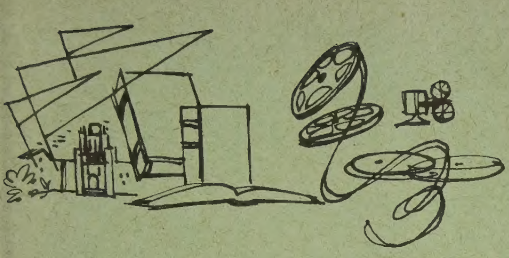


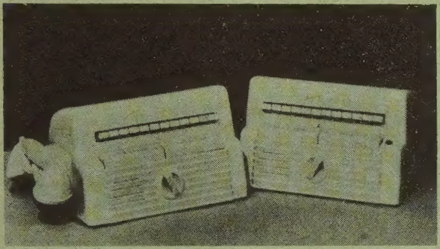
BUYERS GUIDE

Talk-A-Phone

Any church would find Talk-A-Phone a valuable aid in their church program.

The new, versatile Talk-A-Phone intercommunications system may be adapted to any specific requirement from a simple inter-office system to the most elaborate industrial layout. It has eleven optional additions.

The units can be delivered to include all of the exclusive features, or any combination required. By the simple addition or omission of any of these features the units can be made to take care of complicated or multiple needs, ranging from "private" calls to conference, private and non-private, paging and remote use.



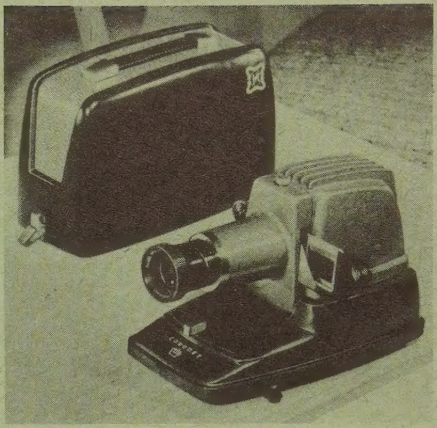
For further information on Talk-A-Phone, check item M89-A on the next page.

Its adaptability is also reflected in its economy. More units and features may be added as needed, without obsoleting original equipment. This makes it possible, for instance, to use a single 30-station unit with other sets which may require only 12-station capacity; or to use some exclusive Talk-A-Phone features on some sets in the installation without having to buy similar features for other stations where they have no ready application.

Your church workers will welcome this helpful, time-saving equipment. The Talk-A-Phone Company of Chicago will be glad to send you further information upon request. Check item M89-A.

GoldE-Coronet

A new blower-cooled 2 x 2 slide projector presenting many completely new concepts of optical design, has been announced by the GoldE Mfg. Company. The new Coronet 200-watt projector will accommodate the GoldE Index Automatic or Manual Slide Changer.



For further information on GoldE-Coronet, check item M89-B on next page.

It incorporates an integrated condenser mount assembly. Unqualified slide safety is assured by the powerful noiseless blower which delivers cool air to the slide surface at an unprecedented rate, according to reports.

Another unique development is the auto-precision slide carrier which holds each slide in perfect focus every time. An easy-to-operate tilt lever permits horizontal adjustment and provides instant placement of the brilliant image on the screen. And once set, it stays put—but can be changed at will.

The Coronet is equipped with a 4-in. 3.5 hard coated anastigmat lens. The smooth cast housing has a light-trap roof mask which eliminates all annoying glare. It is finished in symphonic brown, with gold finish trim.

Provided with a molded, one-piece life-

FOR MORE INFORMATION . . .

Place a check mark alongside products and services on which you want specific information.

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- ☐ 2nd—Moody Bible Inst.
- ☐ 3rd—Korean Relief Fund
- ☐ Back—Flying Seminar

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- ☐ M4-2 Shelton College
- ☐ M4-3 Christmas Cards

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- ☐ M5-1 Servel Refrigerators

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- ☐ M6-1 Keepsake Plates
- ☐ M6-2 Hebrew Christian All.

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- ☐ M8-2 Gospel Musicals

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- ☐ M60-1 Object Lesson

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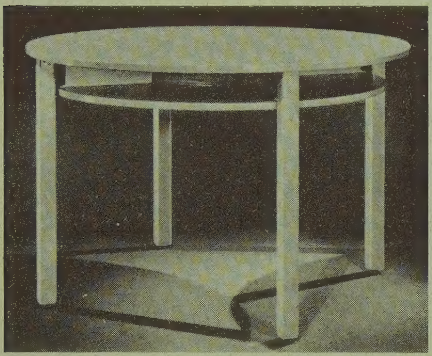
time plastic lift-off cover with gold-trim quality hardware, the Coronet is extremely light weight. A removable cord is included and scratch-proof rubber feet permit the projector to be placed on the finest furniture. The blower motor is equipped with oilless bearings for lifetime performance. The modern, lift-off cover has a spring-type handle which lays flat—ready for instant, convenient portability.

Available now, the Coronet, complete with lamp and case, is priced at $49.95. For further information just check item M89-B.

Round Table

Here is a unique circular work and study table, equally well adapted for use in kindergartens, libraries and classrooms. It is, supposedly, the only round table with a fully rounded, compartmented boxshelf, in which the top, the bookshelf and the dividers of the book compartment form a single unit of unmatched sturdiness and ruggedness.



For further information on Round Tables, check item M89-C below.

These are some of the special features:

- *Natcolite School Top, surfaced with new Nevamar high-pressure laminate, thus eliminating your maintenance problem.
- *Genuine wood grain patterns specially developed for uniformly low light reflectivity.
- *All edges banded with Wynene plastic edge, which won't chip, dent or mar.
- *Wynene plastic edging on bookshelf.

You have a choice of two exclusive National finishes: Honey Maple and Silver Birch.

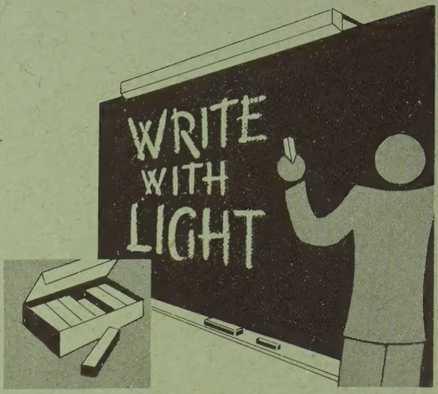
The table is priced within a range of even moderate school budgets, and is available in heights for all age groups. There are four standard heights: 20", 23", 26," and 29".

There are six standard top sizes: 30", 36", 42", 48", 54", and 60". The table is especially constructed for stacking, storage and simple quick assembly.

The National School Furniture Company of Baltimore, Maryland will be glad to send further information upon request. Check item number M89-C.

Blacklight Fluorescent Chalk

Excite your boys and girls (and older folks too) with this new attention-compelling visual aid, which will dramatize and liven your chalk talks and any presentation where you use a blackboard.



For further information on Fluorescent Chalk, check item M89-D below.

Blacklight Fluorescent Chalk is a new tool in "visual teaching." It is available in sets of six radiant fluorescent colors (Blue-White, Green, Yellow, Red, Blue and Orange-Red) which glow with a neon-like brilliance when activated by the use of an inexpensive Blacklight fixture.

The chalk is carefully compounded to perfect writing consistency and is easily erased with an ordinary board eraser or cloth. Any blackboard or hard surface material that will take chalk can be utilized.

Blacklight Fluorescent Chalk is the newest fluorescent product placed on the market by the Norco Products Manufacturing Company. They will furnish you with further information if you will check item M89-D.

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☐ M60-3 Folding Organ
☐ M60-4 Free Catalog
☐ M60-5 Church Furniture

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☐ M89-B Slide Projector
☐ M89-C Round Table
☐ M89-D Fluorescent Chalk

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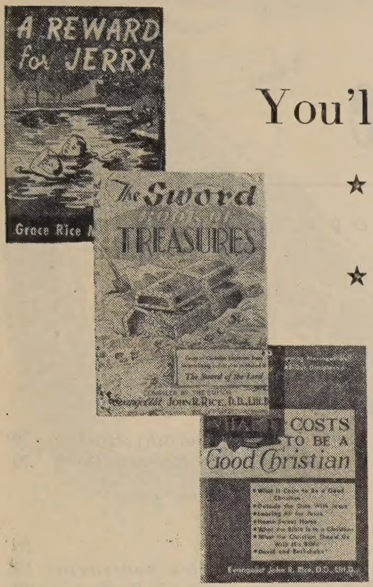
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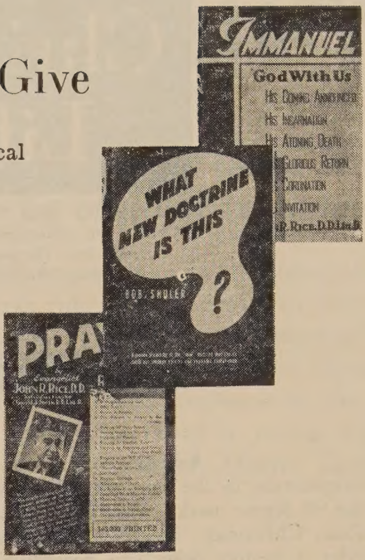

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Winner of Oklahoma Baptist University Award for Distinguished Service in Christian Journalism during 1948

NOVEMBER • 1952 *Volume* 14 *Number* 7

THIS MONTH

As this copy is being prepared, the temperature in the fair city of Chicago hovers around the 90 degree mark. This is not conducive to thoughts about Christmas. Nevertheless, we would like to consider a matter with you regarding that season.

You'll be interested to know that last year over 5,000 people gave more than 10,000 Christian Life gift subscriptions. If the pattern of former years is followed again, these numbers will be even greater in 1952. Christmas-gift subscriptions are bunched within a relatively short period of time, and require additional work because of acknowledgments and gift cards. This places quite a strain on our Circulation Department.

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If you will keep these points in mind, we are sure the Circulation Department's "Merry Christmas" greeting to you will be far more hearty than if you don't.

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NEXT MONTH

What books should be on the shelves of a well stocked, up-to-date Christian library? Our Book Review Editor, Lloyd Kalland, will give you the answer as he sums up Christian Life's lead book reviews of the year. These certainly would constitute part of an ideal Christian library in any Christian school, home or church.

Meet R. A. Forrest, founder and president of Toccoa Falls Institute, Toccoa Falls, Georgia, as Regional Editor, Don Hoke goes beyond a formal introduction in making him known to our readers. This educational pioneer will melt his way into your heart with his deep-throated chuckle, spiritual warmth, leadership and vitality.

Spend Christmas in the Edward Johnson home of Chicago. None of the trimmings and gaiety of the yuletide season will be missing. You'll agree too that only in a Christian home is the true significance of this hallowed holiday really known, as you sit with their four children listening to the true biblical account of the Christmas story.

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READERS WRITE

Mission Boards

The most important error in your recent article, "A Mission Board in Action" (Christian Life, September 1952), is the connotation given to Dr. Glover's statement that the independent missionary is the most dependent of all! He was speaking in IFMA circles, and not about our own interdenominational missions, which have reputable boards, but about truly independent missionaries who often in disdain of a mission board go to the foreign field independently. . . . We often . . . help them get started . . . as duty becoming to a Christian. We have to usually do for them what we normally do for our own missionaries. Also, members of interdenominational missions are *not* privileged to differ on minor principles and practices! I suspect you meant that they hold minor doctrines that our doctrinal statements do not mention (true) and that they may have church polity convictions that are not listed by the Mission (true), but your sentence will not convey this to many. Actually our principles and practices must be fully accepted by every member, or he cannot maintain affiliation. . . . One could have wished that the article carried something more in the way of a challenge. We aren't doing well, you know, as far as the overall volume of effort is concerned. . . .

Jersey City, N. J. Elrow LaRowe
Sec.-Treas. The India Mission

Eternal Triangle

Concerning "Paris Interlude"(September Christian Life), I don't understand why Christian fiction has to copy the popular pattern of non-Christian fiction, namely, the "eternal triangle." It's a poor example to the world. You find it in all secular magazines. I think we should practice in Christian Life fiction your article in the July issue "What Does the World Think of Us?"

East Petersburg, Pa. Paul K. Keener

* * *

. . . The story in September issue of Christian Life has all the "points" of a prize-winning story, it seems to me. There is plenty of "conflict," even though in the protagonist's own soul, and she overcomes very beautifully. It should be helpful and inspiring to any reader who might have comparable problems. I have often been encouraged in "overcoming" by reason of Christian fiction. My salute to "Paris Interlude."

Penn Yan, N. Y. Caroline Wells

More to It

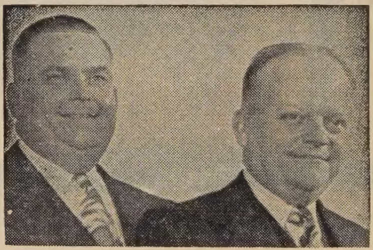
In the article on "How to Recognize a Call from God" by Thomas Moseley. . . . I feel that one reason why only 5 per cent of the missionary volunteers ever reach the mission field with only 60 per cent of those returning after their first furlough, as the author of this article states, is the fact that so many of these missionary volunteers are following *solely* "the voice of the inner spirit" which Dr. Moseley refers to. . . . If one is a true Christian wholly committed unto the Lord, it is my opinion that the presentation of opportunities is one of the surest signs of the Lord's leading. Dr. Moseley says "we must die to all our own . . . desires." I do not believe this is true for the one who is born again and leading a real Christian life as evidenced by daily prayer, Bible reading, witnessing, etc. . . . We are promised here (Philippians 2:3) in God's Word that, if one is giving Christ pre-eminence in his life (and Dr. Moseley and I are both agreed that this should come first), his very desires and deeds will be according to God's will. . . . For many, if not most of us, the revelation of God's will will be gradual, not sudden. . . . Let Christians realize that for them these talents, opportunities, and desires are the means of understanding God's will for their lives! Then, we would have fewer of the failures in Christian work that Dr. Moseley, and all Christians, abhor.

Huntington, Ind. Robert H. Paine
History Dept. Huntington College

Workers Together

We do enjoy reading the Christian Life magazine each month as it comes to us, however, there is one article in the August issue (*World Literacy*) that contains a very grave error as far as we are concerned. . . . Mr. Ferguson states that Miss Gladys Harrow of Puerto Rico, who is a missionary working with the prisoners in the various prisons on the island, has secured permission to distribute gospel literature and Scriptures to these men. He also states that "thirty to forty of these desperadoes have been genuinely born again through the reading of *our* Spanish Literature." We are very glad that these men have been converted. . . . We do believe that Mr. Ferguson is going too far when he states they were converted through the literature that we or his organization sent. This is very definitely wrong. We know that there were several groups sending literature from the States as well as from other Latin

Christian Life Evangelist



EDSTROM ROE

▪ Rich blessings are in store for you through the ministry of the Christian Life Evangelistic Team, W. Douglas Roe and George Edstrom. During November they will be at:

Wealthy Street Church, Grand Rapids, Michigan, November 1-2; Aldan Union Church, Aldan, Del. Co., Pennsylvania, November 9-16.

Our Ambassadors of Freedom In Distant Lands

The two men sat in darkness on the long veranda; the gasoline lanterns drew too many bugs out of the humid night. For added protection, they sat inside a framework of mosquito netting.

The visitor had jeeped up-country for an overnight stay. Back in Wisconsin, the pair had known each other in high school. Now, one was an engineer for a far-flung industry.

The other was a missionary.

They talked about the States only casually, for both had been gone for years, and gradually the talk swung around to the local scene. Uppermost in the minds of both was the tide of Communism lapping at the land.

"Your people are hardly bubbling over with friendliness," commented the engineer.

"They're hungry," was the answer. He went on to tell why. It wasn't a pleasant summary: the war, epidemics, poverty, dirt, ignorance. And, constantly, the Red influence deliberately twisting misery into a means for power. He told of many incidents concerning the mission, of work blocked, plans wrecked, even of physical violence.

"Tell me," said the visitor, finally, "why do you stay?"

The missionary sat for moments, weighing his words, trying to pack into a few sentences the belief of a lifetime. Then he started to talk:

"Did you ever try to reason with a Communist? It's a heart-breaking job. It's . . . well, it's like trying to talk to a person who is hypnotized. You just can't get through. But those are the real fanatics. Fortunately, for every one of them there are thousands who are just unhappy . . . who are open to Christian guidance and are grateful for help. So this is the place to stop godless Communism, this is the front line.

"The young, particularly, are our big hope. You see, the Reds only make promises; they don't deliver anything even in the way of material help, much less faith and kindness. We missionaries have the true message to aid the spirit. And when we see the people living in despair in poverty and filth, we do all we can to aid them in material ways as well. If you only knew how much it helps; if we only had a few more of the things we need . . . Anyway, unless we are driven out, this is the place to stay."

There wasn't much answer to that. The talk drifted. Then the engineer stood up, ready to call it a night. "Need anything from home?" he asked in an offhand way. "I'll be back in a few weeks."

The missionary, drawn and tired, started to make a factual reply. Then, realizing it was a routine remark, he replied: "Yes, we do. Just a few things. A new hospital, six doctors, a pharmacy, an ice plant, a good Wisconsin dairy and . . ."

"Whoa," gasped the engineer, "I'm only one man."

Yet back of the missionary's words, the real need was evident.

» » »

The needs all add up to the same thing: health and healing and morale and aid to those who need it desperately.

One person, unless a millionaire, can't do much. But thousands, working together, can. For instance, there's an easy way to give your missionaries and their co-workers some of the aid they need — a touch of America, a part of better living they must illustrate in the outposts of freedom.

Years ago, nothing could be done about the heat, the lack of drugs and serums and ice, the scarcity of fresh milk in far-off lands. Now, it can.

Science has evolved a way to bring one of the basic advances of civilization to any part of the world. It's a simple thing, in essence — a refrigerator. Yet it is remarkable in that it operates far from mains or power lines, on the universal fuel, kerosene. It has no moving parts . . . runs on for year after year in any temperature.

To the missions, it means a method of preserving the miracle drugs of today, a means of keeping blood plasma on hand, a way to give children milk. Ice that pops out of a freezer chest can stop inflammation . . . keeps a patient alive until a surgeon can remove an appendix or get at the cause of a fever.

The results are many fold. They bring gratitude; they produce proof that America and the faith of missionaries offer the real way of life.

This refrigerator is one of the famous Servel models that produce cold from heat, and use either gas, electricity or kerosene for fuel. It is available through the Servel International Division at a special price for missions. It's big, modern, efficient, as fine as anything in homes or hospitals or pharmacies here.

Many church groups unite to send these mission models abroad. They set aside church funds. Individuals mark their personal donations for such gifts. Servel handles all the shipping and export details; a model can be delivered in the shortest time, by the most direct way.

When you read the letters which come back from foreign lands, you begin to realize just how much such a gift means to our outposts against world barbarism. And you can read these letters, for Servel International has published a small booklet on refrigeration for missionaries in which the workers from all continents tell how this product of science aids their work. The book also tells of how a mission group can order a kerosene Servel . . . gives all the other essential details.

» » »

These are the colder days of the year here in America. Yet you still use refrigeration daily, and many times per day. You don't have to stock drugs. They're nearby. But think, each time you open the door, of lands where there are no cool days. Just endless, oppressive heat . . . no means of keeping food or milk or medical supplies. Then think what your group gift could mean.

Write for this booklet today. Your aid means that you are taking an active part, right on the front line around the world, in the battle for freedom.

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A MISSIONARY'S UNBOUNDED JOY AND GRATITUDE

Rev. Jacob Peltz

Frequently it is asked whether Europeans are grateful for American aid. We wish that doubters could see the touching letters of gratitude we receive from Hebrew Christian missionaries and others whom we help to alleviate poverty, hunger and distress. For one of our recent shipments of food and clothing in Europe, one missionary writes:

"I cannot express my very great joy over your rich cartons of food and clothing for our needy families of Israel. All you sent is being distributed to students in desperate need, to those who have returned from prison under the Communists, to some who have been in Concentration Camps, and to orphans recently converted and baptized. All of these needy people thank the donors most heartily. May the faithful God richly bless and reward those who are so merciful to us. Among the many families under my care are old and sick people who have suffered unimaginable horrors in recent years. The need is so great here. May our faithful Lord open willing hearts and hands. How earnestly does our Savior speak through catastrophes and misfortunes as we minister among these poor sufferers."

Dear Christian friends, please pray for us as we carry on our ministry of relief and Christian witness in Europe and in Palestine. Please send your gift before it is too late. Lay up for yourselves treasures in heaven by sharing in our Christlike ministry.

$10.00 will pay for a big nutritious CARE food parcel for a needy family in Europe or in Israel

$10.00 a month will support a Hebrew Christian orphan in our Children's Home in Germany

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American countries. Many thousands of pieces of gospel literature have been used to gain spiritual ground in the several prisons and jails of this island. . . . When will the Christian workers learn that we are "workers together" for the cause of Christ? . . .

Rio Piedras, Puerto Rico C. L. ROSE
Puerto Rico Gospel Press

Few Testimonies

I have noted the contents of CHRISTIAN LIFE magazine and find many interesting and helpful articles and stories of Christian activity, but find very few testimonies of answered prayer. Surely healings accomplished by faith in answer to prayer would be most important news and helpful to Christian workers. . . . Why not devote some place in your magazine for the testimony of answered prayers? There should be many, and what a wonderful inspiration they would be to those whose faith is weakening.

Pawtucket, R. I. SAM O. CUMBERLAND

Interested

I was most interested in the article of the "Pole-Vaulting Preacher" in the July issue of CHRISTIAN LIFE, as I was a member of "the godless gang of teen-agers on the streets of Champaign, Illinois," with Bob Richards. I, too, have put my trust in Jesus Christ and am now working at the Atomic Plant in Richland, Washington. I might add that my family thoroughly enjoys your excellent magazine—we hope we never miss a single issue.

Richland, Wash. WILLIAM C. REYNOLDS

Missionary Thanks

I have to thank you very sincerely indeed for the gift subscription to CHRISTIAN LIFE. The February issue was most interesting and helpful. It looks as though there shall be many more such treats in store for us throughout the year. We had no idea that we would become members of such a vast reader family, but we join our prayers with them in praying God's richest blessing upon your ministry with the printed page.

East Pakistan REV. R. ALLAN ALCORN

A FRIEND FOR YOU

DO you have a friend—a real friend in whom you can put absolute confidence, with whom you can share your joys and sorrows, to whom you can go for advice in life's most intimate problems?

It is the prayer of the editors of Christian Life that every reader may be personally acquainted with the best friend anyone can ever know, the one friend who's always faithful —the Lord Jesus Christ.

We urge that you read the entire Gospel of John for your introduction to this One who "came into the world to save sinners." If you desire additional information or counsel, write to us. Your letter will be treated personally, prayerfully and in confidence.

—The Editors

Help for Ills

Your magazine is tops with me and is used in my place of business (beauty salon) after I read it from cover to cover. The women read it with keen interest which leads to discussion and an opportunity of witnessing. As a Sunday school teacher I appreciate the many helpful articles and suggestions and especially enjoy the Spiritual Clinic.

Perkasie, Pa. HELEN L. REPPA

In these perilous times, with trouble on every hand, there may be CHRISTIAN LIFE readers who have spiritual problems. V. Raymond Edman, editor of the Spiritual Clinic column, will be happy to counsel with you if you will send your question to him care of Spiritual Clinic, 434 South Wabash Avenue, Chicago 5, Illinois.

Ministry of Tracts

We were delighted to see the important part that tracts were given in the September issue of CHRISTIAN LIFE. Page 12 carried a full-page photograph showing tracts being distributed at the political conventions in Chicago, and the caption under the main picture accompanying Mr. Avey's feature *The Power of the Press in Missions.* reads: "Tracts may penetrate silently even to the chamber of the Emperor." All too often tracts are given too insignificant a place in evangelism. Our files contain many letters from those who have been saved through reading tracts, and from Christians who have been spiritually strengthened by leaflets meeting their own particular needs. Just yesterday we had a letter from a young man in the South which I would like to share with you: "Just this past Saturday a young lady was handed the tract, *Four Things God Wants You to Know.* About fifteen minutes later she returned and told the man who had handed her the tract that she wanted to thank him, for she had been on her way to kill her husband. We thank God for using your tract to answer this tragedy."

New York, N. Y. HENRY G. PERRY
Executive Sec. American Tract Society

On the Dark Side

. . . Here is a tip for the "powers that be." The magazine is newsy but its subscribers need spiritual food—which I don't find in your magazine. . . .

London, Ont. Can. DR. L. SEALE HOLMES

* * *

I do not wish to continue my subscription to CHRISTIAN LIFE for the following reasons: 1. Articles are usually on a low spiritual plane. However, a fine exception recently was the article by Vance Havner. Congratulations on printing one *very fine* article! 2. Far too much "splash" and sensational journalism; it reminds one of a Hearst newspaper. 3. Inattention to detail and factual accuracy.

Carrizo Springs, Tex. CARL S. HOVELAND

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Our Requests Unto God:

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. . . for more prayer warriors at home and missionaries on the field.

. . . for the means to continue our growing work.

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and

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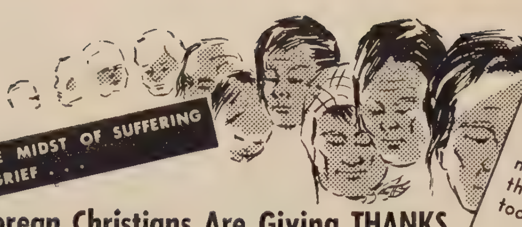

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On the Bright Side

. . . We think that your magazine is excellent, combining a warm spiritual emphasis with modern methods of high-grade journalism.

N. Hollywood, Calif. ADRIENNE EARLE

* * *

Your magazine is very interesting and instructive. I especially enjoyed "The Gait of Galilee" by Vance Havner in the August issue.

Milford, Mich. MRS. JOHN SWITZER

* * *

Since I am writing to send a check to help in a small part the great need of the Christians in Korea, I shall take this opportunity to commend you on your all-around fine magazine. It is thoroughly Christian in its vision and its gracious way of accepting ignominy as well as praise. I "get a kick" out of reading the letters you receive, noting that you quote from some pretty critical ones, some very partisan in their outlook and others full of plain misunderstanding. But many commendatory letters should encourage you to press the battle. I read all your magazine and enjoy every bit. I have been taking it since its inception. . . .

Portland, Ore. FRANCES TRAVER

* * *

At present I am teaching a Bible class—interdenominational—at the air base where I work. During our lunch hour I teach while the others eat their lunch together. We have Negroes, Mexicans and Americans all in one class and are getting a blessing from the reading of the Bible; and this is five days a week since last January. Your paper has been a help to us and I'm glad to say it has been in my home since the first copy came off the press. I like it very much.

San Antonio, Tex. SADIE MAE BRUCE

* * *

I have been a constant reader of CHRISTIAN LIFE and will continue as long as it remains on its high level of good reading.

Siloam Springs, Ark. GEORGE A. BRIDGEN

* * *

Each issue of CHRISTIAN LIFE seems more fruitful than the last. After reading a recent issue, I arranged for our church to distribute copies to the membership until such time as subscription interest has been kindled. Thank you for your open and unbiased presentations of inter-denominational conflicts.

Los Angeles, Calif. REV. ROSS C. WRIGHT
Bandini Baptist Church

* * *

The magazine is full of good things from front to back. Each page has something of interest and worthwhile. I do not like to even miss reading the ads.

McPherson, Kan. OLIVE M. HENKLE

* * *

I wish to express my appreciation for the help your magazine is to me. How wonderful to receive a magazine which we know is all-out for God! Your issue with the teaching supplement was a great help to me. Keep it up, and God bless you.

Azusa, Calif. EVERT EKLUND

More on Operation Heartache

After the article "Operation Heartache" was published in the September issue of CHRISTIAN LIFE, letters began to stream into the office from far and wide containing contributions to Korean Relief. As this issue goes to the printers the amount received stands at $5,645.35. The editors would like to share with you a few of the many letters received.

* * *

To God's glory and because He first loved me, I love Him and His children. And because of these poor suffering ones, my husband and I enclose money which we had planned to use for a wedding anniversary dinner. We could not go and eat a fancy meal with such starving ones on our hearts. . . .
Wadsworth, O.
MR. AND MRS. W. C. JONES

* * *

I am praying that each subscriber to your magazine will be so moved that they must contribute to these starving people. On two occasions a group of my friends made up a bounty by having what we called a self-denial fund. We denied ourselves soft drinks, desserts, etc., depriving ourselves of some things we needed in some instances. . . .
Lancaster, S. C. NEDDIE GARDNER

* * *

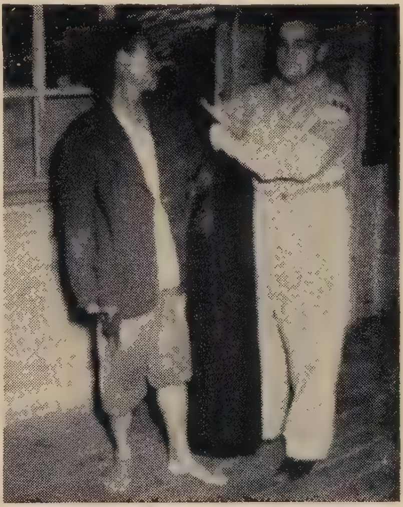
Please use the enclosed personal check for Korean relief. While serving there with the 24th Division, I beheld something of the indescribable sufferings of the people. Their situation cannot be imagined by the American people; it's something one has to see with his own eyes to comprehend.
Ft. Benning, Ga.
CHAPLAIN RACY L. AKINS

The situation in Korea is absolutely desperate. On this trip I saw literally hundreds of people sleeping on the streets in spite of the rainy weather. One morning missionary Bob Rice and I got up at 4 o'clock to go to an early morning prayer meeting. We became so absorbed in the pitiful sights we saw along the streets and in the railroad station that we never got to the prayer meeting. As we were driving down the streets the lights of the car would shine on the crouched, half-clothed or naked refugees lying under the eaves of buildings, trying to get some protection from the miserable rain.

Just as day was dawning we started on our way back home when a little lad about seven came across the street without a stitch of clothing to keep him warm or protect him from the rain. How glad I was that I had still left a pair of six year-old Danny's winter nighties. Seldom have I seen anyone more proud of a gift.

In Pusan the plight of the people was even more desperate. We estimated that there were at least 300 people in the railroad station who had no other home than the open-air plaza where they slept.

Perhaps the most grateful men we were able to help with contributions from CHRISTIAN LIFE magazine readers was the pastor who had fled from the Communists and was now living in the refugee camp on the edge of Pusan. His wife had died leaving him to care for their six children. He was unable to work because of an arm injury. His clothes were in tatters. How profusely he thanked me for my old overcoat. Though far too big it will help keep this fellow minister of the Gospel warm during the coming winter months. I had brought along my wife's old coat also and gave it to an old man who stood shivering nearby. He was not the least concerned that it was a woman's coat. When he thanked me I was struck by the action of the pastor to whom I had just given my overcoat. He immediately pointed out to the older man that he should praise God, for he was given the coat because I was a Christian. . . . I only wish I could adequately reveal to CHRISTIAN LIFE readers the thanks and joy with which these suffering Christians are receiving their help.


Jarvis gives a coat to Korean pastor.

FRED JARVIS, *Foreign Correspondent*
CHRISTIAN LIFE *Magazine*
Pusan, Korea

■ *The above account was received in an early letter from* CHRISTIAN LIFE *Foreign Correspondent Fred Jarvis, just as he was beginning to receive for distribution the contributions sent by* CHRISTIAN LIFE *readers for Korean Relief. Watch subsequent issues for further reports. Meanwhile,* CHRISTIAN LIFE *readers wishing to share in this ministry may do so by sending cash, check or money order to "Korean Relief,"* CHRISTIAN LIFE *Magazine, 434 S. Wabash Ave., Chicago 5, Ill.*

Those wishing to send clothing or properly packed food should be sure that packages do not exceed 22 pounds in weight. Packages should be sent by International Parcel Post. Jarvis has arranged for the proper receival and distribution of such packages if addressed as follows: Packages for Pusan: Rev. Elmer Kilbourne, United Evangelical Relief, Pusan, Korea. Packages for Taegu: Rev. Francis Kinsler, United Evangelical Relief, Taegu, Korea.

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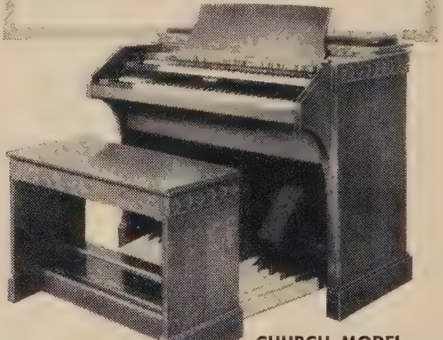

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Is experience the BEST teacher?

Which is the better Sunday School teacher: One who learns teaching methods through the experience he receives from actually teaching? Or one who is thoroughly schooled in the methods of teaching but has had little experience?

SOME SAY:

"The way to be a successful Sunday School teacher is to gain teaching experience."

It is true that learning the theories of pedagogy will not make a person an effective teacher. To learn to teach, one must be prepared to meet the unique problems of each teaching situation. This kind of knowledge is learned best through experience. But the teacher who limits himself only to his experiences will soon find, because his understanding is limited, that he will lose many opportunities to influence his pupils.

OTHERS SAY:

"Learning to be a successful Sunday School teacher comes by systematic training to be a teacher."

Experience must be analyzed and correctly interpreted in order to have teaching value. A study of the teaching methods of wise men, and systematic training in all phases of the subject to be taught, help to interpret experiences correctly. New realms of inspiration and instruction can come through study and through systematic training.

So it is true that one must have experience in order to be a successful teacher, and it is also true that systematic training will increase a teacher's effectiveness and will enlarge his understanding.

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"Deacon" Towler leads his team in prayer before every game.

Gridiron Prayer Meeting

by *Paul W. Travis*

CROWDED into the huge Los Angeles coliseum, ninety thousand people stand to their feet. The mightiest football team in the world dashes out onto the gridiron. They go through some snappy formations, then run to their benches. Right in front of the crowd they kneel in prayer, asking God's leadership through the game.

Few people even in Los Angeles seem to realize the Rams are praying. It looks like the coach is giving instructions. But they are being led in prayer by a Negro pastor, "Deacon" Dan Towler, voted last year as the most valuable player in both the national and professional football conferences.

How is it that the world's champion professional football club has a prayer meeting before every game? The answer is found in the remarkable career of a humble, devout, completely consecrated young man of twenty-four years, the Rev. Mr. Dan Towler, assistant pastor of the St. Paul Baptist Church in Los Angeles.

Dan was converted at the age of eight and decided to be a minister when he was a sophomore in high school. It was on the high school football teams that he started having prayer meetings. Dan later graduated from Washington and Jefferson high school, Cum Laude, having made letters for three years in other athletic events as well as football.

Today Dan holds the all-time record in the Rams club for yardage gained in one year. Last year he was the greatest yardage gainer in professional football, and was one of two players from the Rams to play in the annual Pro-game and to receive all-pro selection.

Every Sunday Dan insists on returning to Los Angeles to carry on his work for the Lord. He flys back from New York, Philadelphia, or wherever he may be. The Rams allow him the time off. He is now attending the divinity school at U. S. C. playing football the last half of the week when most games are held.

Dan loves the Lord and lives that kind of life. Here's what Pete Rozelle, vice-president of the Rams, says about him: "Dan Towler is tops with us. As for praying, the players were skeptical at first, now they really want it."

52 ISSUES

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The Evangelical Interpretation

TWO reports appearing in the newspaper last month focus attention on a subject in which a growing number of evangelical Christians are interested today.

The first comes out of London. It is an assertion by Prof. Wilfred LeGros Clark, Chief Anatomist at Oxford University, that contrary to the long-held view of science, new evidence appears to indicate that man has not descended from living apes or creatures like them. Admittedly it was the severest blow yet struck by science at its own theory of evolution.

The second is a report from Rome recounting a talk given by the Pope before the Eighth General Assembly of the International Astronomical Union.

"Mysteries locked up in the physical universe," said the Pope, "have been revealed by astronomy to be stupendous and so hidden that it is completely improbable that even the most gifted investigator will ever suceed in recognizing and much less in solving them. Such mysteries, therefore, postulate and point to the existence of one Spirit Who is infinitely superior, the divine creative Spirit Who creates everything that exists, conserves it in being, and governs it, and meanwhile, with supreme insight, knows and scrutinizes His handiwork just as He did at the dawn of the first day of creation."

Although emanating from two different world capitals and involving altogether different branches of science, these two reports concern evangelical Christians at the point where faith meets fact.

With increasing aggressiveness, public school education in league with textbook publishers have foisted evolution as bonafide fact upon an unknowing public.

Although Christian students and parents alike have stubbornly resisted the repeated belaboring of agnostic professors, they have received very little help from any Christian source.

Today we see the welcome sight of materialistic science retreating on the very fronts where it was once the aggressive bully.

The Pope has been quick to take advantage of the situation. His address before the International Astronomical Union is only one evidence of the fact that the Roman Catholic Church has been alert for every opportunity to assert its authority over science.

As evangelical Christians, we have far more confidence in the Bible as the revealed will of God than we have in the church. While we have never doubted the supremacy of the Bible over any other scientific volume, yet many a Christian parent has longed for additional reference books with which to help bewildered children see the hand of God in the various fields of science.

This is not only an opportunity for Christian educators and men of science. It is their obligation.

Many opportunities have already been lost. But agnostic professors still inhabit public school rooms. During this school year direct as well as indirect efforts will be made to turn the children of Christian parents from their faith in the true God either by ignoring or scorning Him, His revealed Word or by twisting its meaning to falsely represent His Gospel.

The challenge to meet this need should be faced by Christian educators, men of science, publishers, and Christian leaders alike.

1952 Editorial Platform

1. **To make Christ known as Savior.**
2. **To awaken individual Christians to the reality of a spirit-filled life of power, love and holiness.**
3. **To encourage the formation of prayer groups for a world-wide revival.**
4. **To encourage a strong Christian family life.**
5. **To foster Christian vigilance in social and political problems.**
6. **To encourage revitalization of the local church through evangelism in the Sunday school.**
7. **To create and encourage missionary vision, interest and operation.**

More Church Members — How Many Christians?

ACCORDING to a report just issued by Dr. Benson Y. Landis, editor of the *Year Book of American Churches,* church membership for the year 1951 has hit a new all time high of 88,673,005. This is a gain of two per cent over the past year. At the same time Dr. Landis points out that between 1940 and 1950 church membership increased 34 per cent, while population was increasing 15 per cent—the most rapid period of gain in the history of our country Protestants numbered more than 52 million, Roman Catholics 29 million, Jewish 5 million members. The average size congregation was 312.

No one had computed how many of these were true Christians. A guess: not more than 50 per cent.

PICTURE OF SIGNIFICANCE ▶

■ Orphans at the Lydia Children's Home hungrily listen to a message from their Heavenly Father before going to bed, as Ralph Demmin, student at Moody Bible Institute reads to them from the Bible. The photograph was taken by Robert Rich.

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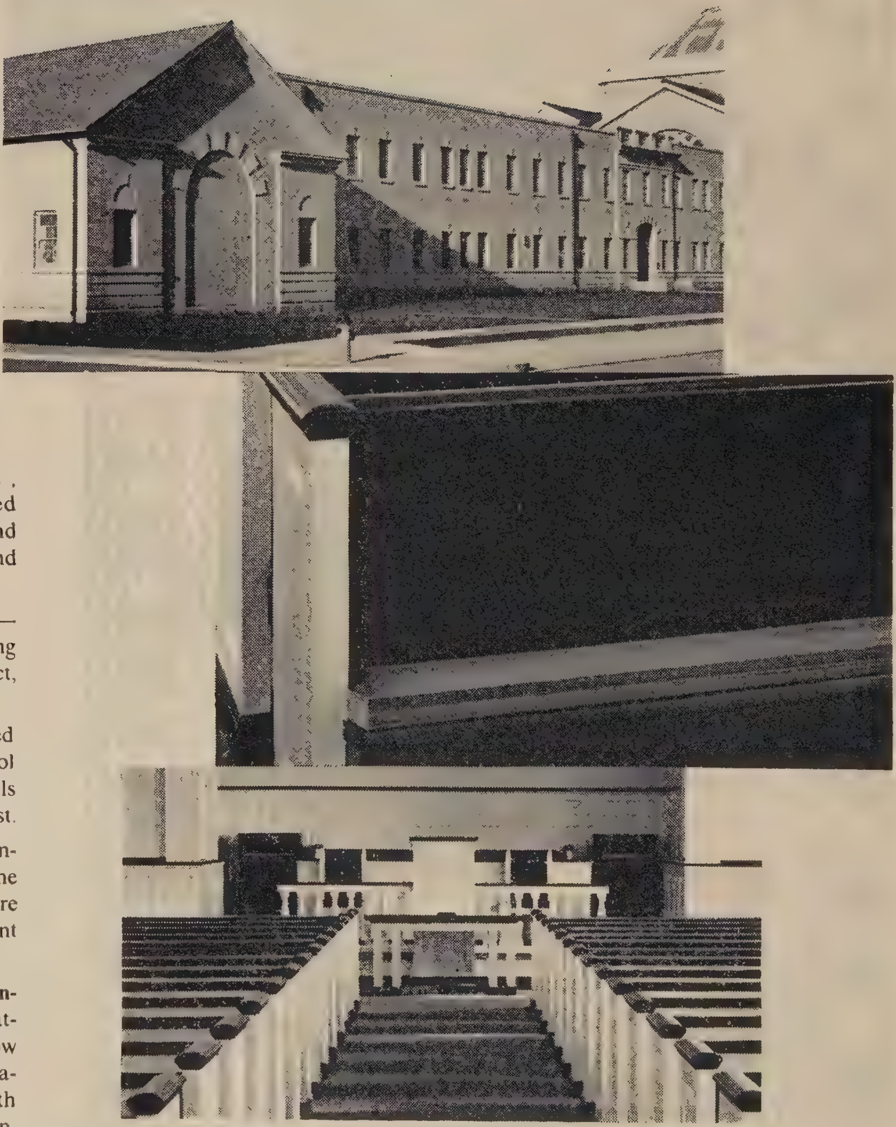

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Billy Graham discusses with *Christian Life's* editor the important issues concerning one of the most crucial presidential elections.

Billy Graham on the Election

It is scriptural to be actively interested in political affairs. The unconcerned are contributing to the decline of our country.

WHETHER you like it or not, you—as a Christian—are deeply involved in politics. At least this is the view of Billy Graham, world evangelist and interpreter of things Christo-political to a nation-wide radio and TV audience.

If you take an active interest in local and national government, you are acting on a Scriptural basis. If such events give you little concern, you are unintentionally contributing to the moral and spiritual decline of your country, says Graham.

These views, expressed in an exclusive interview with CHRISTIAN LIFE, are made on the eve of a national presidential election which Graham believes is the most important since pre-Civil War days.

This interview was electronically recorded in the Chicago editorial office of CHRISTIAN LIFE magazine.

Question: Do you believe there is any special significance for Christians in the coming presidential election!

Answer: Yes, definitely. I believe this country is facing today one of the most serious and crucial elections in its history. I do not believe there has ever been a time—even in the days prior to the Civil War—that we as Americans have gone to the polls with greater issues than those at stake in the coming presidential election.

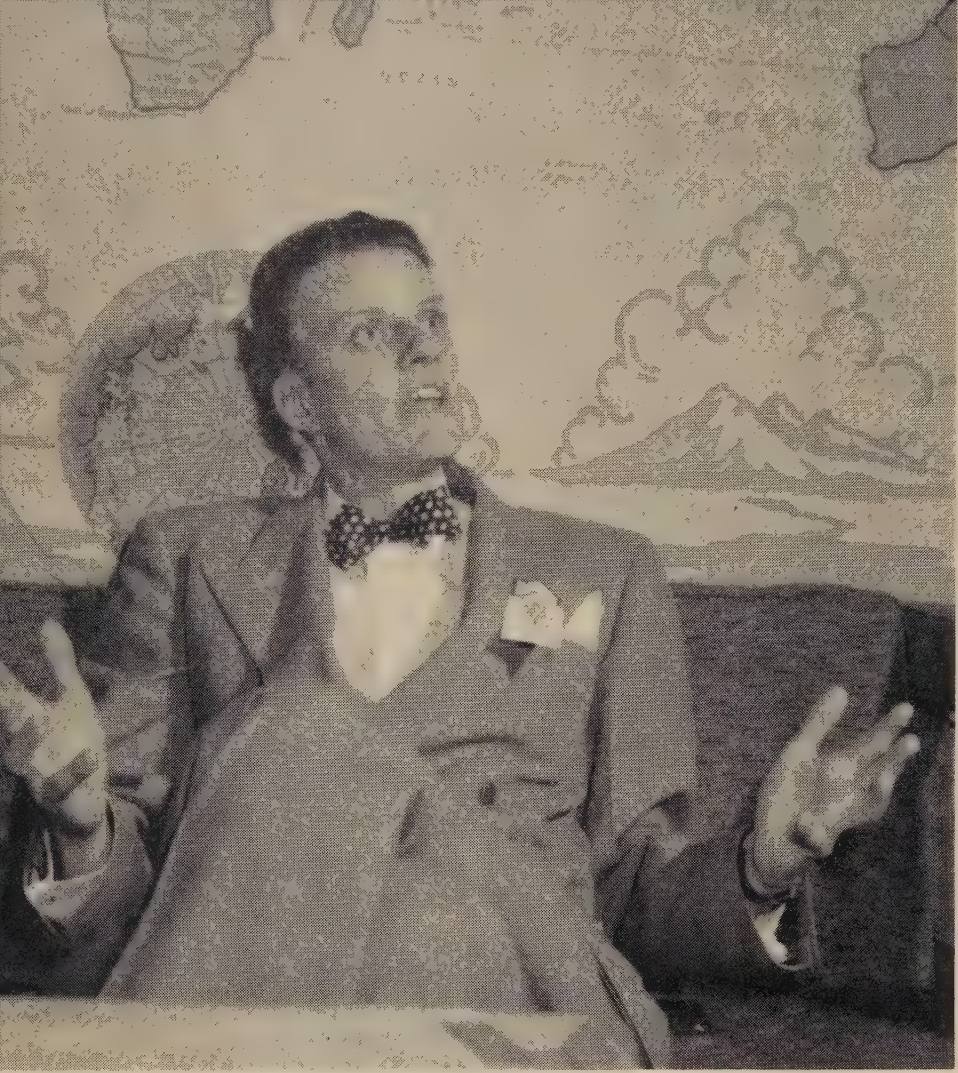
Question: What are your reasons for this assertion?

Answer: Simply because I am convinced that the direction we take from this point on will determine not only

The issues at stake in the presidential election this month are greater than those faced by Christian voters in many years. Believing that among today's Christian leaders, few are better able to present the challenge facing America on Nov. 4 than Billy Graham, *Christian Life* here presents his views on this important subject. —*The Editors*

Project Five

To foster Christian vigilance in social and political problems.



"There is a great spiritual vacuum abroad that we are doing nothing to fill."

the ultimate fate of our nation, but also the fate of the entire democratic world as we know it today. I have been in Europe seven times since the war. On those visits I have talked with military men, statesmen, and religious leaders. Their convictions are probably best summed up by the British historian Arnold J. Toynbee when he says, "The future of the world rests with the United States."

Question: Is there any single factor in connection with the coming election which you believe will affect our nation—and hence the world—more than any other?

Answer: Yes. It is the drift toward the socialistic or materialistic solution for problems. For instance, in my travels abroad I have discovered that Americans are not as popular as they used to be. Nor am I alone in my observation. I have talked with others who have traveled even more widely than I. They agree, too, that our effort to buy friendships all over the world with dollar bills is having a reverse effect.

This is only logical. In our foreign policy we have forgotten that men are spiritual and moral creatures. Hence, when we make a materialistic approach, we get only a materialistic answer. About the only thanks we get for such help is a request for more. Unless we change this policy, we will not only lose faith in our own sense of values, but drag the whole world down with us.

Question: What do you think should be done?

Answer: Instead of sending only material aid to foreign countries, we should send spiritual help as well. There is a great spiritual vacuum abroad that we are doing nothing to fill. No money out of the billions we are giving away is being allocated to meet the spiritual needs of Europe. Take Great Britain as a case in point. This has been a country of church-going people. Today, however, only eight per cent of the British people are identified with any church. Less than five per cent attend church.

Britain today is bogged down in a spiritual depression coupled with an economic pressure. In my opinion, this can very well lead to Marxist-socialism, which is only a hairline from communism, unless something is done immediately. Here, as elsewhere, we must help alleviate the economic situation or face the consequences of advancing communism. But unless we couple this physical aid with spiritual help, the economic assistance will be in vain.

After all, we must remember that man does not live by bread alone. He must have the consciousness of an abiding heavenly Father Who loves and cares for him in order to be well-balanced enough to face the problem of successful living in our world today.

Question: You have mentioned Great Britain as one spot needing spiritual help. Can you pin point for us a few of the most important areas spiritually—or the spots which you believe to be the most significant for the spread of the Gospel today?

Answer: First is America. America is the last bastion of Christianity. If America fails, the Christian civilization will be in an eclipse. Second is Great Britain. Third is Germany, for Germany is the key to the continent of Europe. Right now Germany is producing one hundred and twenty-five per cent above her pre-war level—that is, Western Germany. And Christian leaders with whom I have talked in both Great Britain and on the continent tell me there are evidences of a turning to Christ in Western Germany that they do not see even in Great Britain. We must capitalize upon this opportunity immediately. The fourth most important spot for us, I believe, is Japan. This is an aggressive hard-working nation, our frontier against communism on the west. Missionaries working there still report great results to the preaching of the Gospel. As I see it, these four nations control the democratic world. As Christians we must do everything we can to pray and ask God to send a spiritual awakening and revival to them.

Question: What, in your opinion, is the greatest need of the evangelical church within these countries now?

Answer: I think the desperate need in Europe at the moment is for Bible institutes. Clearly that is the need in Great Britain. Christian leaders there tell me they have no young people trained to minister the Gospel. One evangelist, for instance, told me that he has to do his own publicity and advance work, lead

"Bible institutes are needed in Europe."

We must use modern methods of presenting the Gospel to gain attention.

"Our message is still the same old Gospel of Jesus Christ."

his own singing and do his own solo work—simply because he cannot find anyone in the country to help him.

Then, I believe the Christian leaders in these countries must be shown how to modernize their methods of presenting the Gospel. Somehow the church in these countries has been slow to adapt itself to the new and changing moods of the people. Our message is still the same old Gospel of Jesus Christ. But today we must use modern methods of presenting it, if we are to capture the attention of the people who have been conditioned to the propaganda techniques of the hour.

Some of the conservative British Christians, for instance, were shocked at the exhibit of the World Evangelical Alliance in the "Festival of Britain" last year. They had never seen such modern methods of presenting the Gospel—motion pictures, colorful visual aids, etc. But neither had they seen so many people crowding around an exhibit primarily devoted to presenting the Gospel.

Question: Then you mean to say that you actually believe a spiritual awakening is possible through the use of modern means of communication, and that it would solve the social and economic problems of the world today?

Answer: I certainly do. By a spiritual revival, of course, I mean that a nation must first recognize God. Then I believe those individuals in the nation must repent of sin and receive Christ as personal Savior. I believe, too, that the church must be revived. The reason the western world is failing now, in my opinion, is because the church has failed. If the church had been aggressive and dynamic and strong, and members of the church had been living wholly sanctified, separated lives, producing the fruit of the Spirit, we would not be in the economic mess that we are in today. The whole key to a successful democratic world, in my opinion, is the church.

Question: You may feel you have answered this before, but will you outline several specific things which the average Christian citizen can do about the situation as you have outlined it?

Answer: Well, I think it is the duty of every individual Christian at election time to study the issues and candidates and then go to the polls and vote. Moreover, I agree with Congressman O. K. Armstrong of Missouri who, in a recent issue of CHRISTIAN LIFE, said that it is the duty of Christian men to offer themselves for public office.

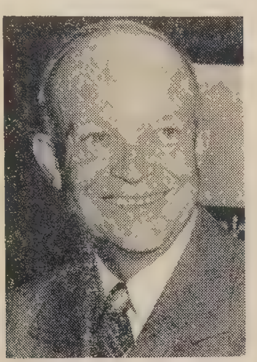
One reason we have such bad political leaders is because in some places only the bad ones offer themselves for office. There are many places in which Christian men could get the vote if they offered themselves. Daniel lived in one of the most heathen countries in the world, but he was prime minister under seven kings in two empires. We need more Daniels today.

Question: Do you think the local pastor should make recommendations to his people?

Answer: If I were a pastor of a church I believe I would. At least, I would explain to my people where each candi-

"The whole key to a successful democratic world, in my opinion, is the church."

"Study the issues, then go to the polls and vote."



EISENHOWER

Religious Sidelights on the Presidential Candidates

STEVENSON

Many Christian leaders assert the coming presidential election will be one of the most significant in the history of our nation. The following was prepared, believing that CHRISTIAN LIFE readers would be interested in a few sidelights on the religious views of the two chief candidates. The facts were compiled from interviews, speeches and personal conversations. Even to the least discerning, it is obvious that neither of the candidates would feel at home in the average evangelical Christian church today. Nonetheless it is important to keep in mind the backgrounds of the men when making a choice, with the hope that subsequent events will force the man who is elected president to walk with the Lord. CHRISTIAN LIFE is a non-partisan publication.

Dwight D. Eisenhower, Republican nominee for president was born in Denison, Tex. in 1890. His parents later moved to Abilene, Kan. where his mother joined the local church of the Brethren in Christ and he attended Sunday school. Eisenhower is not a member of a church and upon his own admission seldom attended church during his army life.

CHRISTIAN LIFE informants who knew him then, and have talked with him since, have noted a marked change since he has assumed the responsibility of candidacy. Referring to the news photographers who wait for him outside of church—which he attends quiet frequently now—he said, "I told Mamie to put her head down and walk by them. We go to church to worship; not to be photographed."

Although Billy Graham has presented him with a Bible, it is known that Eisenhower had his own personal Bible—a gift from his wife—on his desk.

In a statement compiled for him by his headquarters' staff from recent speeches, Eisenhower is quoted as saying, "It was part of the privilege into which I was born that my home was a religious home. My father and mother believed that 'the fear of God is the beginning of wisdom.' The Bible was a daily and vital influence in their lives. They tried their best to instill its truths and its faith into their six sons. . . . If each of us in his own mind would dwell upon the simple virtues—integrity, courage, self-confidence, and unshakable belief in his Bible—would not some of our problems tend to simplify themselves? Would not we, after having done our best with them, be content to leave the rest with the Almighty? I think it is possible that a contemplation, a study, a belief in those simple virtues would help us mightily."

Eisenhower smokes. He drinks occasionally. Although he has not used profanity in his public addresses, he was heard to use the word "damn" before going on the air for a radio address one night in Indianapolis. Next day in Washington he opened a talk to Republican party workers with an apology. "It was unintentional. . . . I here and now apologize."

Although surrounded by the usual number of professional politicians, it is known that at least several of Eisenhower's close advisors are sincere Christians.

Adlai E. Stevenson, Democratic nominee for president was born in Los Angeles in 1900. When he was six his parents moved back to the family home in Bloomington, Ill. His father was a member of the Presbyterian church; his mother, the Unitarian. His membership now is the Unitarian church in Bloomington. Since there is no Unitarian church in Springfield, he has attended fairly regularly the Second Presbyterian church in the state capital during his term as governor of Illinois. Since launching his campaign for the presidency he has attended church more or less regularly. His speeches have often been dotted with biblical allusions.

In a prepared statement in answer to the question, "How would you expect the precepts of your religious faith to influence your official acts as President," he said:

". . . I believe that Christian faith has been the most significant single element in our history and our tradition. From the beginning it has been the most powerful influence in our national life. It has inspired our highest achievements. Religious faith remains, in my opinion, our greatest national resource. . . . We believe that there is a Creator who has given us life and the capacity and obligation to distinguish good from evil. We feel under a constant obligation to measure up to the highest moral purposes we know, and that in the long run, the good will prove to be the wise and the practical and the lasting. . . . The burdens attached to the office of President of the United States are enormous. I know that those responsibilities are so far beyond the limits of human wisdom and strength that, if I am called upon to bear them, I would be utterly dependent on the sustaining power of God as the source of truth and of wisdom in the endless hours of uncertainty and anxiety. In my public life I have always tried to follow the rule laid down 2,500 years ago by the prophet Micah: 'To do justly, to love mercy, and to walk humbly with God.' "

Stevenson was divorced from his wife three years ago. He both drinks and smokes. Despite his frequent references to Scripture, he has used profanity in public addresses.

The Commonweal, Roman Catholic publication, has announced its support of him. This is the first time in six national elections it has recommended a candidate.

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date stood morally, spiritually and in relation to the church. After all, Roman Catholic priests do; likewise the Negro leaders, labor leaders and others. If virtually all such groups recommend candidates to the special interests of their own groups, why not the church?

Question: Are you going to make recommendations as to which presidential candidate you would like to see elected?

Answer: No. I am going to recommend to the people that they vote. But because I feel that my message is to the whole nation, I believe I must not become politically involved.

Answer: What will result if we fail to meet our political obligations?

Answer: I believe that eventually the result will be a socialistic nation—let's say a godless socialistic nation. I feel that we are going to have to meet our political obligations as Christians and make our voice known if America is to be preserved with the type of Christian heritage which has given us the liberties we now enjoy. For unless America does turn back to God, repent of its sin, and experience a spiritual revival, we will fail as a nation. I believe God honors leaders in high places who honor Him. That, I am convinced, is taught in the Scriptures. God is a sovereign God. If He is honored as God and His divine Providence is recognized in the affairs of a nation, I believe there is a certain amount of honoring received in return from Him. . . . And if a nation persistently fails to honor God, we have no better illustration of the end of that nation than the Biblical record of the once great nation of Israel.

It's the easiest thing in the world for us as Christians to think of national and world politics as something involving only men and women of the world. That's where we fail. Our job as Christians is to make the impact of Christ felt in every phase of life—religious, social, economic and political. But we must not do it in our own strength or wisdom. We can only do it as we surrender ourselves completely to God—allowing Him to work in us. END

Satanic Strategy Behind World Events Today

by Alex. H. Sauerwein

Even honest attempts of leaders often fail because of the sinister influence of an evil and godless being.

HAVE you ever wondered why evil and unrighteousness seemingly prevail today?

This problem has troubled man through the ages. Only in God's revelation can even a smattering knowledge of the bare essentials be found. There we are introduced to the sinister being behind the scenes, the author of all evil, Satan.

Satan's pride was his downfall, and it has been the downfall of men and nations through the pages of history.

"Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God. . . . Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness." Ezekiel 28: 2, 7.

The language in these verses of Ezekiel goes beyond the king of Tyre to Satan, inspirer and unseen ruler of all such pomp and pride as that of Tyre. Satan often fulfills himself in and through an earthly dictator who arrogates to himself divine honors.

Why do such satanically-inspired leaders gain such great power? How are they able to influence great throngs of followers to the point of fanatical obedience and loyalty? Because Satan is full of wisdom and perfect in beauty. The world generally has a misconception of Satan derived from literature, imagination, screen or stage. Satan is not a hideously ugly creature, quite to the contrary.

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Satan's deceiving device is his lie that there can be world peace without the Prince of Peace.

COURT

"If you insist upon fighting this case, I'll withdraw my backing," Simpson snapped.

SUMMONS

Carrying on a controversial lawsuit while
running for mayor just wasn't playing the game right,
but Harry Wilde wasn't just playing.

by Dorothy C. Haskin

RUTH Wilde sat alone in the living-room trying to be calm. But between the covers of her unread book lay the long white court summons. She had pushed thoughts of it aside until she got Davey and Lorraine to bed. Now the house was still and forebodings raced through her mind.

She ought to be used to trying situations. Her ten years of marriage to Harry Wilde had not been quiet ones. As the wife of a fighting, aggressive lawyer in a middle-sized, midwest town, time after time there had been periods of strain. Cases Harry had to win! Causes he had to champion!

Now, while still in his thirties, there was talk of his running for mayor of Midville. Tonight he was at the meeting where his party's candidate would be selected. If he were nominated, would the lawsuit keep Harry from being elected?

The front door opened and Ruth jumped up, holding the book with the summons tightly in her hands. Harry threw off his overcoat and looked at her, his florid face bright with expectancy. "I'm to run and, with Cal Simpson behind me, I'm as good as in."

He's so happy about running and I have to spoil it. "I knew you'd be pleased," she said, but her voice sounded flat and colorless.

He stared at her and his small hazel eyes lost their sparkle. "What's on your mind?"

"Nothing that can't wait. You must be hungry. I'll fix you a sandwich." She walked with a firm, graceful step into the kitchen. *After he's had something to eat, he'll feel more like hearing bad news.*

"Simpson wasn't really keen for me at first, and he's making our biggest donation to the campaign fund, so we had to have his backing. Carl and Tom talked to him over in the corner for a long time. He dropped into the chrome and red plastic chair. "I guess my Christian stand doesn't please Simpson."

"No, it wouldn't. Simpson's god is himself. Being the town's most influential banker has gone to his head." She turned the flame under the percolator and took the sliced meat, pickles and butter out of the refrigerator. "Do you want so very much to be mayor?"

His plain face blazed with enthusiasm. "Of course I want to be mayor, more than I ever wanted anything except," and the light in his hazel eyes grew softer, "you."

Her heart warmed at the thought of the deep, satisfying love between them. She took the summons out of the book and passed it to him. "This was served on me just after you phoned you wouldn't be home to dinner."

He unfolded it and while he read it, she took bread out of the waxed paper and with deft motions made his sandwich.

With a sigh he threw the summons on the table. The worry lines in his face deepened as he said, "Tell me about it."

She passed him the sandwich and poured coffee for them both. It should have been such a happy night. She frowned, and began, "I've told you that Mrs. Meyers always objected to the Bible class. She says it is unfair to Frederick. He doesn't want to come and he's embarrassed when the other children leave the school to go."

"She's never done anything but spoil that boy since she and his father were divorced."

"I know." Mrs. Meyers objections had been a source of trouble since Ruth began the released time Bible class for the sixth graders attending the nearby school. Mrs. Meyers had come to Ruth's home, bitter in her insistence that children should not be subject to pressure at school. She had almost hissed her belief that obviously there was no God, or if there were, He certainly wasn't interested in human beings.

And now that Ruth had refused to stop the classes, Mrs. Meyers had sued to have them discontinued on the grounds they were unconstitutional, violating the principle of separation of church and state.

Harry ate his sandwich slowly and deliberately. The kitchen was so quiet Ruth could hear the hum of the refrigerator. *He's slow to make up his mind. The reason he's a winner is because he plants his feet firmly before he starts a fight.*

Harry took his last swallow of coffee and remarked, "I suppose she'd be satisfied if you dropped the class."

Ruth turned cold. The class was her opportunity to reach boys and girls for the Lord who weren't otherwise being reached. "Surely you don't mean that!"

"Nothing is ever gained by knocking one's head against a brick wall. Do you remember the McCollum case? The classes were ruled unconstitutional."

"I remember," she faltered. She had thought of the case often during the last hour. No doubt Mrs. Meyers had based her case on it. Ruth wilted, as hope seeped out of her.

Harry stood up and patted her shoulder. "We won't decide tonight when we're both tired."

The next morning, even while Ruth was getting breakfast the phone began ringing. The morning papers had carried an account of the lawsuit and the town had begun talking. Some of the calls were from her friends with a word of encouragement. Others were for Harry. Their pastor, Dr. Paulson, phoned, obviously to hearten him, but some calls Harry answered in a low tone and she sensed it was because the person thought the suit should be dropped.

Lorraine and Davey asked a hundred questions, including the inevitable, "What are you going to do about it, mom?"

"We've not decided yet," she told them. But she felt she had to fight the suit. *This country is founded on the Bible. I have a right to teach it, but it is vital for Midville to have a Christian mayor. I can't insist upon fighting the case if it will cost Harry the needed votes.*

Harry stepped back into the kitchen. "That was Cal Simpson. He's dropping in on his way to the bank."

"I see." She glanced at the clock and was relieved that it was time for the children to go to school. She wanted them out of the house before Simpson came and made a scene.

She washed the dishes automatically while she waited for Simpson, and when the door bell rang loud and impatiently, she let Harry answer it. But hearing Simpson's voice in the living room, she couldn't be calm any longer. She wiped her hands on the dish towel and hurried to join them.

"Ah, good morning, Mrs. Wilde. So glad to have you join us. Women are always so sensible in matters of this kind." Simpson shook her hand, and she noted the wide cut of his lapels, the fine texture of the material, the faint odor of after shaving lotion and the meticulous way he combed his thinning hair over his bald spot. All bespoke a man used to having his own way.

Simpson sat back deeply into the most comfortable chair in the room. Harry showed his indecision by the way he sat on the edge of the divan, and Ruth nestled in her own small rocker. The very familiarity of it made her feel more confident.

"Mrs. Wilde, we all appreciate your zeal in teaching children." Simpson gave her his most condescending beam. "But this is hardly the time to drag your husband through a controversial lawsuit. It is the sort of case which stirs up the people. Few people can take religion as calmly as I."

She nodded, knowing he was telling the truth. Everyone in Midville would take sides violently.

"And I understand that there was a similar case in our neighboring state of Illinois where Bible classes in the school were declared unconstitutional."

"Yes," Harry agreed, easing back on the divan. "I've been thinking about that case seriously and as I recall it, there are differences between it and my wife's. However, I've not been to the office where I can check."

"Surely," Simpson turned on him, "You aren't even contemplating fighting the case, are you? It's only a woman's affair."

"I don't teach the class, that's true. But I believe as my wife does and must make the right decision."

"The party needs you. We have no other man who is in the position to win as you are. I promised to back your campaign 100%, but Christian principles and politics don't mix."

"I think Americans like their officials to be honest. And they need men of God in places of authority.

Ruth smiled as she listened to Harry's defense. Simpson's bland objections had aroused his spirit. Now, if Simpson would only back Harry into a corner, he'd come out fighting.

"A man running for office should have his name on a church roll. He should speak at churches when he's invited, but he shouldn't take a strong stand on points of disagreement. If you insist upon fighting this case, I'll withdraw my backing."

"Win or lose, I must stand for what I believe. You may withdraw your backing if you think best," Harry answered tersely.

Simpson sprang to his feet, his eyes narrowing as he declared, "You'll find you can't be elected without my support. You need my money for publicity. People have to be badgered into voting for a man. If you change your mind, let me know."

"I'll be too busy preparing for the hearing to change my mind," Harry answered calmly and Ruth's heart glowed with pride. How could she have doubted but that he'd stick with her! She waited, eager for battle, while Harry showed

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You Are What You Are

by C. B. Eavey

SOME people are used of God more than others. However, when an opportunity to serve the Lord arises in the local church or Sunday school we are prone to excuse ourselves, saying we're unworthy because of weaknesses and imperfections. But as a matter of fact, some of the people most used of God possessed glaring liabilities. The Bible reveals some undesirable trait about almost everyone of its chief characters. Yet they were men and women whom God used in spite of their frailties, weaknesses, failures and shortcomings.

If we could think of God as having trouble, He must have plenty in getting us where He wants us to be. So common are weaknesses and peculiarities in personalities, that an observing lady once asked, "Why is it that so many good men have traits that are peculiar and obnoxious?" A saint of old says, "I am laid low, when I remember what I am, and that my outside casts a luster when I find so little within."

Two men felt the call of God to become ministers of the Gospel. One refused to heed the call. His excuse was, "My personal appearance is too unattractive for a congregation to have to look upon me when I am in the pulpit." The other, not nearly so good-looking as the first, was obedient to the call and entered into a ministry that was greatly blessed of the Lord. His attitude toward his personal appearance was disregarded in the light of what he was taking before a congregation every time he preached the unsearchable riches of Christ.

The first man looked at what he was in himself, and became discouraged. The second man looked at himself in the light of Christ and His sufficiency to meet human need. He recognized his limitations, but was willing to serve the Lord faithfully in spite of his lack.

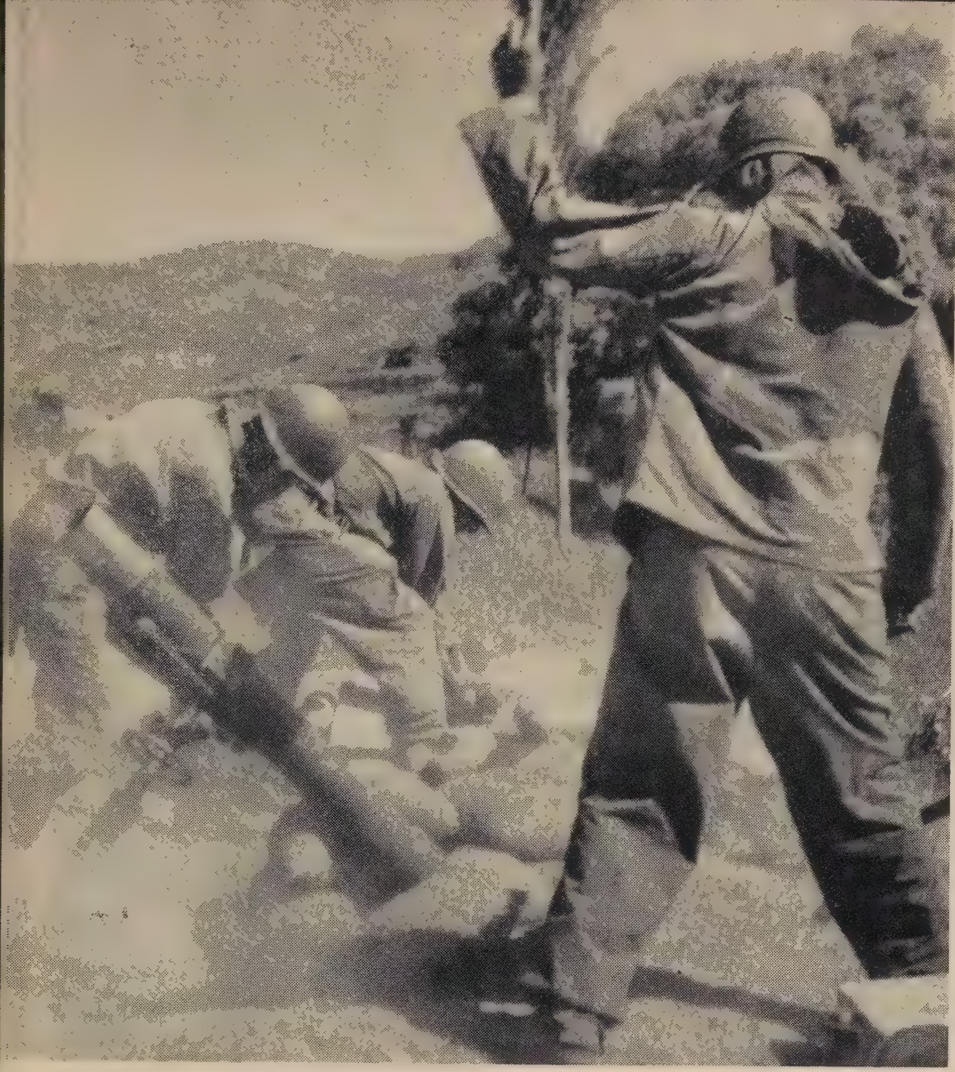
No one is fit in himself to serve the Lord. Everyone has reason to feel as did William Carey, the first great missionary of modern times. At the end of his life of consecrated service, when asked what epitaph he wished placed on his tombstone, he answered, "Here lies an unclean sinner who was not worthy of Christ."

Likewise the Apostle Paul said near the time of his departure, "I am chief of sinners" (I Timothy 1:15). But he added, "By the grace of God I am what I am" (I Corinthians 15:10). From what we know, Paul was little in stature and weak in bodily appearance. This apparent weakness was aggravated at times by a disease which made him unattractive. Paul knew that his bodily presence did not impress strangers. Nevertheless, he wasted no time bemoaning his lack of fitness. From the hour when he became a Christian, he knew that he had a mission to fulfill.

To be used of God, you must say as did Paul, "By the grace of God I am what I am." In yourself you are nothing, have nothing and can do nothing for God. In Christ, through the grace of God, you are a chosen vessel for doing the work of God. Paul said of his labor for the Lord, "Not I, but the grace of God which was with me," did the work. If the grace bestowed upon you by God is not to be in vain, if you are ever able to say, "His grace in me has not been fruitless," your attitude toward yourself must be right. You must look at yourself in such a way as to permit the grace of God to labor abundantly through you.

Your attitude toward yourself can be right only as your heart is constantly united to the Lord in humble faith; only as you set the Lord always before you; only as you are aware that Christ, in wonderful grace, has done everything for you. He has entered into you, casting out the old self, and begotten a new man, with new desires, new feelings and new motives.

Love is the greatest force in the world, and no love is greater than the love of God. If love to Christ, wrought in you by the operation of the grace of God, is the mainspring of all your activities, you will make no weak surrender to the vile elements of a stinking self. If you love Him as He loves you, it will be the deepest longing of your heart that the processes of life in the new man shall go on in its perfecting work. You will want the old self, with all its deficiencies, frailties, weaknesses, excuses, inadequacies, frustrations and doubtings to vanish away, and the new self, created by Christ in His image and sustained by Him to become all in all. Then you can say with real meaning, which will release your energy and powers for glad service as the Lord directs, "I am what I am," for you will have entered somewhat into the meaning of another of Paul's statements, "I live, yet not I, but Christ liveth in me."



Homer Jurgens was with the 4.2 inch mortar company on the Korean front lines.

Life means little when mortar fire explodes.
There is a desperate longing to be delivered.

Way of Escape

by Jim Montgomery

MORTAR fire was exploding all over the area. Battered U.N. forces were firing blindly in a desperate attempt to stop the enemy. The defenders huddled together in a ditch which afforded little protection.

This is where Homer Jurgens found himself that unforgettable Spring of 1951. A short time ago, this young reservist was ready to enter his fourth year at Wheaton College. But his plans were abruptly changed. He was recalled to active duty, given a refresher course and rushed off to Korea. Soon he was on the front lines assigned to a 4.2 inch mortar company.

The Communists had launched a gigantic offensive that ended in what the correspondents called the "May Day Massacre." The odds were estimated to be thirty to one in favor of the Communists during the second phase. In the first phase of the offensive North Korean forces showed that life meant little to them as they came forward in masses for ten days, until they ran short of men and ammunition.

Fear was written on the faces of the outnumbered G.I.'s and their bodies trembled. Fortifying Homer was a verse of God's Word, *Call unto me and I will shew you great and mighty things that thou knowest not.* He felt sure that his time was up, but he also found a strange peace in his heart that only God could bring at an hour such as this. He was with those whose mortar fire covered the retreat of the U.N. forces who were withdrawing only after cutting down literally thousands of troops. The mortar crews stayed in their positions until there were no more troops in front of them for protection.

Homer's crew faced with this situation awaited the sergeant's orders. Finally they came. "The Reds have infiltrated and set up a road block to the rear. We're surrounded. From now on it's every man for himself."

This was the second time Homer found himself surrounded. Only food and ammunition dropped in by plane prevented him from being wiped out the first time. Would the Lord extend His delivering hand again?

Homer ducked behind some trucks, but enemy fire was trained on them. One shell hit a truck load of ammunition, killing and wounding several men in the area. He started for safer ground when he saw about three hundred Chinese Communists charging over the ridge of a rice patty not more than one hundred yards away. He ran to the top of a hill where he joined thirty other G.I.'s who had some hand grenades.

As the Communists closed in the men were convinced that this was the end. Finally the leader spoke in broken English. "Lay down your arms, Americans. We are your brothers." These were ironic words coming from the enemy, but they meant death was not immediate.

The Communist soldiers pointed out the direction to march. A G. I. who had been wounded in the face a few minutes before, staggered to his feet with the others. A sergeant wounded in the leg was left helpless in the ditch. The Communists cared little for the wounded. They shot some, left others to die.

By motions the captors asked who could drive. Homer gestured that he could. With a gun in his ribs he was forced to drive an abandoned American truck back to the road, where they were camouflaged. After driving four trucks to the road, a heavy rain plus the machine gun fire of an attacking American B-26 stopped the shuttle. Homer and a doctor who had been forced to drive trucks were kept in this area for about an hour. They were allowed to eat a few of the rations that were left in the trucks and to take a poncho raincoat and blanket apiece. That night Homer and the doctor were kept separate from the other prisoners at an aid station.

The next day Homer was exposed to the ridicule and mockery of the Communists. Soldiers came by with submachine guns, cocked them and gritted their teeth at the pair of Americans. They took Homer's eighty-dollar watch. A fifteen-year-old youth came with a machine gun and bayonette and danced defiantly before them. Many American soldiers, some of them wounded, tied hand to hand marched by.

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It seemed the natural thing for Mike to take off his shoes and walk over the spacious lawn with its majestic buildings and stately trees.

Barefoot Conquest

by Edwin G. Reitz

We prayed and felt sure that the Lord was going to give us, "Every place that the sole of your foot shall tread upon."

IF YOU had seen a well-dressed gentleman remove his shoes and soberly tread in his bare feet over the grounds of a beautiful Washington estate a few years ago you would have thought he was out of his mind. But in the case of Mike Martin, director of King's Incorporated, he was literally applying the scriptural promise, "Every place that the sole of your foot shall tread upon, that have I given you."

Martin had a burden for a new work and this was his way of finding a location for it. He had already become well known on the West Coast for his successful work in King's Teens, a Christian organization for teen agers. While working with these young people, he met many boys and girls who came from broken homes. One boy especially gripped his heart. The lad had never known what it was to sit up to a table and eat a square meal. Mike sent the boy to a farm where he gained a pound a day, and better still, where he found Christ. Thoughts and prayers for a permanent work with these less fortunate youth then took possession of Mike's mind. For many days Mike and his wife toured the country highways to locate a suitable farm.

While in search for such a place they discovered a large site, a former T. B. sanitarium, about nine miles north of Seattle. With its majestic buildings, spacious lawns, shrubbery, flower beds and stately trees, it was far beyond anything they could have asked or thought.

"When we arrived at the grounds," Mike recalls, "we prayed and felt sure that the Lord was going to give it to us. I remembered the Scripture, 'Every place that the sole of your foot shall tread upon, that have I given you,' and it

Mike Martin stands on "sacred ground."

seemed to be just the natural thing for me to take off my shoes and walk over the grounds."

That same week in which Mike Martin trod the "sacred grounds," he invited the King's Teens board members to visit the site. For three and one-half hours they walked over the parkland and through the buildings. Then they met for prayer on the ten-acre tract which later became known as the "Garden of Prayer."

"At that time," Martin explains, "all the board members had real assurance that the Lord would give us this place. But I asked the Lord for a verse to claim. In answer, He gave me what I like to call the 'deed to King's Garden.'" The verse is Jeremiah 32: 26, 27, 28a, which in Mike's Bible read, "Then came the word of the Lord unto *Mike*, saying, Behold, I am the Lord, the God of all flesh: is there any thing too hard for me? Therefore thus saith the Lord; Behold, I will give this city . . . ," and there is a period after "city."

The next problem was how to get possession of the property that had been claimed by faith. It was owned by the T. B. Association and controlled by the County Commission.

Strategic planning followed the prayer service at the "Garden." Martin secured letters from influential men of the city, telling of his excellent work in the King's Teens. Then he went to the Commission and offered them $500 a month.

After six months they gave him a hearing. The answer was "No."

Martin refused to take a "no" from man when God had assured him of a divine "yes." He withdrew his offer of $500 a month rental and left the matter in the hands of the Lord. Some months later Martin went back to the authorities. He had destroyed the influential letters. This time he offered them one dollar per year! The offer was accepted provided Martin could furnish a $30,000 guarantee within the next few days. Within twenty-four hours, $22,000 of the needed amount was pledged. An hour before he was to appear before the County authorities the remaining $8,000 was pledged in full.

This was only the beginning of this stupendous venture of faith. Needed immediately to rehabilitate the place was a sum of $30,000. Where would the needed workers come from? Who would pay their salaries? What about the funds necessary for upkeep? Mike Martin stubbornly believed that where God guides, He provides.

One day a lady who had been paralyzed and bed-ridden for eight years called Martin. Although unknown to him, she felt led to share what God had laid upon her heart. She said, "God has told me if I would sell my home and would trust Him completely, He would heal me."

Subsequently Martin visited her in her beautiful home, but was reluctant to accept her offer. It was agreed that he should anoint her with oil and pray for her in the name of the Lord. After three months they were to decide definitely about their course of procedure.

When Martin called on her again she was no longer paralyzed nor bedfast, and came running out to greet him. Believing that this miracle of grace was the seal of the Lord, her home was sold. The $30,000 which it netted was actually used to launch and rehabilitate the "King's Garden."

Today, miracles continue at King's Garden. It is a veritable city in itself. On the 55 acres are a total of 31 buildings which house its own grammar school, high school, old folk's home, dental laboratory, hospital, printing press, as well as being headquarters for the King's Teens, an international youth organization and five foreign missionary societies. During the summers it is used for conference grounds where ministers, Youth for Christ, Gideons and other groups gather.

In the fall of 1949, a Christian high school and grade school were opened. Although boys and girls from broken homes are given preference, the schools are open to any young people in the area. In a recent year 71 students attended King's High School and 72 attended the grade school. Of this number 60 per cent paid no tuition or only a portion of the regular fee. In spite of the fact that many of the children were from broken homes there have been few delinquency problems. As Mike Martin puts it, "There may have been potential delinquents here, but the love and care shown by the teachers and workers restrained any tendency toward juvenile delinquency."

At King's Garden the highest type of academic training is combined with Christian thinking and teaching. Every student takes a class in Bible daily. Nearly every type of vocational training is also provided and each student is required to take one hour of vocational work a day.

Some of the buildings proved ideal for the older generation and King's Rest Home was organized. Idle time is no problem to these older folk, for the ones who are able find keen delight in cutting lawns, weeding gardens or trimming shrubbery.

King's Garden has also become a missionary headquarters. Here missionary candidates are welcome to stay while waiting for a sailing date. While they wait they purchase their supplies at only five per cent above wholesale price. Here, too, they may get printing or packing done. For them there is no charge for board or room.

There are usually eighty full-time workers at the Garden in jobs ranging from chaplain to custodian. A laundry, print shop, several dining rooms, acres

Missions on other grounds are remembered.

Potential delinquents from broken homes are given the love and care they need.

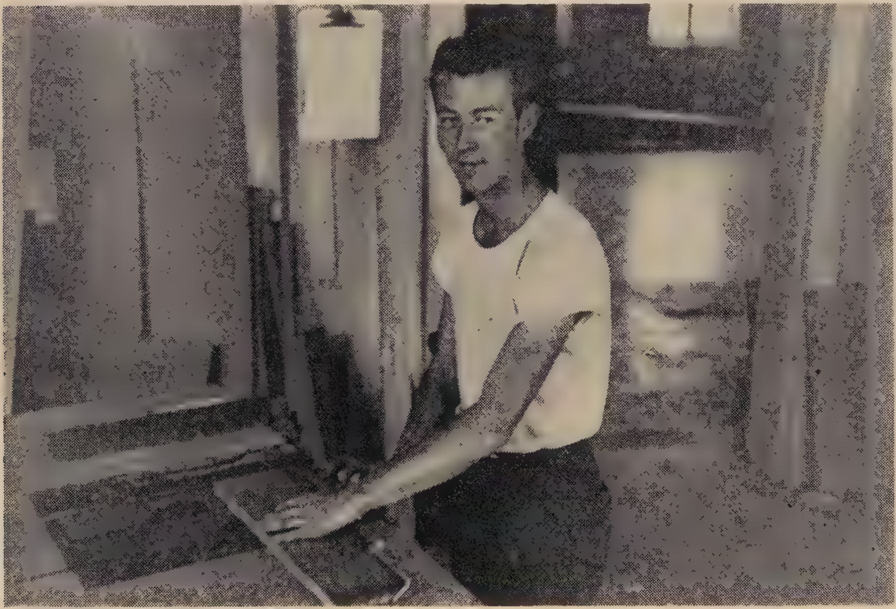
of lawn and shrubbery, trucks, busses, boiler-room and miles of steam tunnels do their share in providing work to keep all hands occupied. Each worker considers himself a missionary to King's Garden. Mike Martin considers himself a missionary from the Emmanuel Tabernacle in Seattle.

From a distance King's Garden gives the appearance of a country club extending over acres of parkland, but a close-up view of the Gothic buildings suggests the kingly atmosphere of the Norman period. In the administration building especially, one sees hundreds of Gothic arches framed over the doorways, leading into the window glass and etched into door knobs and door plates. Heavy, uncovered beams line ceilings in some of the rooms and figures of knights' helmets, shields and vessels are even worked into the linoleum pattern on some of the floors. Several grotesque figures on the top of the administration building represent images once thought to drive away evil spirits.

"Here amidst this knightly atmosphere, you almost expect to bump into one of King Arthur's knights any minute," says Al Inglish, chaplain of the Garden. Object lessons are right at hand for his imaginative mind. To him a dubbed knight is a consecrated Christian who has accepted the challenge of Romans 12: 1 to sacrifice his life for the King.

"The knights of Christ the King, however," Al explains, "do not need grotesque faces to drive away the Evil One.

Often during the fifteen-minute "Garden Chapel" radio program broadcast each morning over KOL, Chaplain Inglis inserts some of these object lessons. With a portable microphone he also conducts two-minute tours of the Garden. This practice helps the radio audience to visualize the Garden. He often gives teachers, students or staff members opportunity to testify of their blessings in serving the King. For the remainder of the program Chaplain Ingils combines Bible teaching with musical numbers from the students and leaders. When KOL listeners hear the first strains of "I Walk with the King," they know they're in for fifteen minutes packed with interest and inspiration.



Nearly every type of vocational training is provided along with classes in Bible.

King's Rest Home is ideal for the older generation with occupations for idle time.

The unusual work at King's Garden is becoming better known. At the present time a movie has been produced to tell the story of the Garden from the "trodding sacred ground" scene to the latest miracle of answered prayer.

At King's Garden they believe in prayer for they have seen it work many times. Daily for more than a year prayer warriors have met at 4:30 in the morning in a humble prayer room, appropriately situated in the *power-house* of the Garden.

Now the students have a new cause for earnest prayer. They have their own missionary family in Japan—Mrs. and Mrs. George Rolph and their children, Denny and Valrae. The Rolphs were among the first workers at the Garden, laboring there for about a year and a half. When they felt the call of the King to go as ambassadors to Japan, the Garden gladly adopted them as their missionaries.

A party from the Garden went down to watch them set sail from Seattle aboard a Norwegian freighter, the *Skauvann* of Oslo, Norway. The ship was rigged with the old-fashioned, wooden, water buckets with rope handles. Al Inglis, his mind alert for objects that "talk and teach," was in the group.

"Would it be possible to purchase one of those buckets?" queried Al of the captain.

"Ay don't think ve vould miss vun," was the reply, and Al was awarded a bucket bearing the name, *"Skauvann,* Oslo." Now, everytime birthday and missionary offerings of the Garden Sunday School are heard resounding in the hollow, wooden bucket, the young people remember the ones who left the beautiful Garden of the King to go and serve Him on foreign soil.

It took a man of faith to claim King's Garden for the Lord, but it also takes men of faith to operate the Garden. At present 900 meals are being served daily. An average of 33 barrels of oil are burned each day. The electric bill mounts up into the hundreds of dollars each month. These and other expenses keep the leaders in prayer and Mueller-like faith in God to meet the needs.

Mike Martin finds no difficulty in summarizing his future ambitions for King's Garden—"My desire is that the Lord be glorified." END

People are bitter and fruitless because

self is made the center of the universe.

Christian Love--Today's Supreme Need

by Vernon C. Grounds

THE only way the world can be saved from its plunge toward self-destruction is to experience rebirth and be endued with Christian love.

Likewise, the only way we as Christians can be empowered for a more effective life and witness is to undergo an overwhelming baptism of the matchless love of God.

This is not the love which in the Greek language is termed *eros*—not Hollywood sensuality, not romantic emotionalism, not self-regarding desire. Rather, it is the Greek term *agape*—an outgoing love, a self-sacrificing concern for the highest welfare of our neighbors, a love which has its source in the heart of God, a love revealed by the cross of Jesus Christ, a love created within us by the Holy Spirit.

Strangely enough, this need on the part of modern society for Christian love is recognized today by distinguished intellectuals—most of whom would not class themselves as Christians.

Listen, for example, to Bertrand Russell, the noted British philosopher, an outspoken anti-supernaturalist. Not long ago, he gave a series of lectures at Columbia University entitled *The Impact of Science on Society*. In surprising words, he, a life-long agnostic, concluded his four addresses: "The root of the matter is a very simple and old-fashioned thing, a thing so simple that I am almost ashamed to mention it for fear of the derisive smile with which wise cynics will greet my words. The thing I mean—please forgive me for mentioning it—is love, Christian love, or compassion. If you feel this, you have a motive for existence, a guide in action, a reason for courage, an imperative."

In the field of anthropology, Ashley Montague, chairman of the Department of Anthropology at Rutgers University, adds his testimony to those who claim the world's greatest need is agapic love. "Science shows us that the way to survival and happiness for all mankind is through love and cooperation. . . . Our world at the present time is largely directed by criminally irresponsible adventurers and cynical and complacent men who have grown old in the ways of self-interest and ultra-nationalism. Unless and until their place is taken by men of understanding and humility whose guiding principle is love, the world of man is doomed."

Meanwhile, Pitirim Sorokin, director of the Harvard Research Center for Altruistic Integration and Creativity, speaks for the sociologists. "The time has come for humanity not only to begin to understand the nature and forms of love . . . but also to design new and more effective ways and techniques of producing love. We already understand that the love commodity is the most necessary commodity for any society . . . and that at the present time it is a commodity on which depends the very life and death of humanity."

About the Author

Rev. Vernon Grounds, formerly dean of the Baptist Seminary, New York, is now dean of the new Conservative Baptist Seminary in Denver, Colorado. He is a Phi Beta Kappa graduate from Rutgers University also having attended Hope College and Faith Seminary. For a number of years he served as pastor of the Gospel Tabernacle in Paterson, New Jersey, where he also carried on a radio ministry.

Listen finally to Karl Menninger, one of America's outstanding psychologists: "We must accord to love the pre-eminence which it deserves in our scale of values; we shall seek it and proclaim it as the highest virtue and greatest boon. . . . We realize fully that love is the medicine for the sickness of the world, a prescription often given, too rarely taken.

Undeniably the Church of Jesus Christ today lies weak and crippled because it is not demonstrating more fully this agapic love of which it—unlike the world—is fully capable.

How many churches, for instance, are really fulfilling the ministry taught in Ephesians 4: 15, 16? "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

In how many of our churches is this ministry of loving edification a dominant interest and a major activity? Or, similarly, how many of our churches take I John 4: 7, 8 with holy seriousness? "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."

Then add to this what John writes in verses 20, 21 of the same chapter: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also."

Orthodoxy! Yes, indeed! We insist on that. But orthopraxy! That's a different matter. Hence we dilute John's searching message. We water it down a little. We engage in pious adulteration.

What is the ideal which our Lord here presents? Simply stated, it is *unity in love*. But the tragedy is that many of our churches are characterized by disunity in hate! No longer can we sing uphypocritically:

We are not divided,
All one body we,
One in hope and doctrine,
One in charity.

Instead of that, we must fall back upon a stanza about the Church which has been prematurely deleted from our hymnals:

And with a scornful wonder
Men see her sore-perplexed,
By schisms rent asunder
By heresies distressed.

No longer is the Church of our Lord Jesus Christ like an army terrible with banners, a unified and resistless force. Rather, it is fragmentized into quarreling factions, splintered like the end of a whisk-broom—and about as formidable.

Disobedience to the law of love, our Lord's commandment regarding *agape*, brings with it a dearth of spiritual reality, spiritual power, and spiritual fruit.

Thus, because of disobedience to that law, many of our churches, instead of being dynamic centers of evangelism and fellowship, have degenerated into powerless, moribund organizations, struggling to prevent a seam-splitting explosion. Instead of being the major answer to society's problems, many of our churches are so full of problems as to be problems to themselves.

No wonder it is often impossible for the world to believe that the Gospel of Christ is the truth of God.

That is why we must pray with fervor, contrition and sincere humility:

> Revive us again,
> *Fill each heart with Thy love,*
> Let each soul be rekindled
> With fire from above.

This is our supreme need as a Church. We must be filled with love, baptized with *agape*. For only as our churches know the fullness of that love will they also know spiritual reality, spiritual power, and spiritual fruitfulness.

And what is true of the Christian church is true also of the Christian.

The psychiatrist tells us that the trouble with most unhappy people is egocentricity. Egocentricity simply means that a person is self-engrossed. He makes himself the center of the universe. He is like a character in a contemporary novel, "Edith was a little world bounded on the north, south, east and west by Edith."

Egocentricity means that a person experiences little joy, lacks friends and possesses no sense of creativity and usefulness. Egocentricity means that a person is a human Dead Sea, bitter, fruitless, barely able to sustain life. And the eventual outcome of egocentricity may be neurosis and emotional breakdown.

Our Lord's epigram in Matthew 16: 25, a saying of exhaustless depth and insight, both describes the malady and prescribes the cure. "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

In other words, to interpret that epigram psychologically, think about yourself, work for yourself, focus attention upon yourself, and life will slip through your fingers unlived. But, on the other hand, forget about yourself, and in outgoing love think about your neighbor, and you will really live—fruitfully, abundantly, victoriously.

In the Gospel of our Lord Jesus Christ that supreme need of individual life is met. The all-crucial issue which we face is this: how can we possess *agape* if we are filled and controlled by *eros*? An individual may recognize his egocentricity, sincerely abhor it and long to transcend it. But at the same time he may find himself powerless to generate *agape*. What can he do? It is at this point that merely human resources, psychological and otherwise, break down. But it is at this point that the Gospel reveals its divine adequacy. William Ernest Hocking, the famous Harvard philosopher, is not an orthodox Christian, but in his book *Human Nature and Its Remaking*, he writes this very significant sentence: "The question, how is love to God or to men possible if as a fact I do not have it? would be answered if there were, as the moving spirit of the world, an aggressive lover able and disposed to break in upon my temper of critical egoism and win my response. This would seem to be a necessary condition of salvation."

Do you catch the full implications of that statement—see how it illuminates the psychological sufficiency of the Gospel? For the New Testament teaches us that the moving spirit of the world, the Creator of the universe, is indeed an aggressive lover, a God who *is* love. He is a God who because He is love took the initiative in breaking through our

(*Continued on page* 48)

Verbal Inspiration

by Kenneth S. Kantzer

VERBAL inspiration was the battle ground for a mighty theological conflict waged continuously throughout the nineteenth century. In many areas the battle ended by default. With few exceptions, conservative forces simply withdrew from the field.

As a result of this capitulation by the defenders of verbal inspiration, Christian institutions throughout the world were soon overrun by heterodoxy and unbelief. Frequently the overthrow of Christianity was complete. For most scholars, verbal inspiration became the badge of hopeless theological obscurantism.

In the last decade, however, the rise of Neo-orthodoxy and the resurgence of a militant orthodoxy have again brought the problem of inspiration into prominence. A new battle with new battle lines and new bastions appears to be imminent. The authority accorded to the Scriptures has become the burning theological issue of the day.

Verbal inspiration, unfortunately, has suffered much from misunderstanding of the term. By verbal inspiration we mean the supernatural work of the Holy Spirit by which, without setting aside the personality and literary talents of its human authors, He constituted the Words of the Bible in its entirety as His divine written Word to men, and therefore, without error in the original manuscripts.

This view of inspiration is verbal in the sense that the divine guidance extends to the very words by which thought is communicated. Every word of Scripture was produced under the guidance of God's Spirit. No word of Scripture teaches error.

In recent years three views have been set forth in opposition to verbal inspiration—the Modernist, the Liberal-Evangelical, and the Neo-orthodox. Each of these is essentially correct in its positive assertions but it is in error in what it denies and what it omits.

The Modernist regards the Bible as a literature embodying the religious experience of saints in the past. Blessed, indeed, is the man who has seen God as Isaiah saw Him or who, like Paul, has met Christ on the road to Damascus. The weakness of the Modernist lies in his inability to discover in Scripture an *authority*. He is always basically a rationalist, who accepts only those elements of the Bible which he can establish as true by the powers of his sinful human reason. For the orthodox, on the contrary, the Bible is an authority, and for all its teachings, he may claim, "Thus saith the Lord."

The Liberal-Evangelical affirms that the Bible is an historical record of God's revelation to man. He sees clearly that God has revealed Himself to man supernaturally through the prophets and above all through Christ. He fails to recognize, however, that the Bible not only contains the Word of God, but that it *is* the Word of God constituted such by divine inspiration of the whole.

The Neo-orthodox theologian asserts that the Bible is an instrument to bring him into personal acquaintance with Christ, the living Word of God. God meets him personally and, in a sense, speaks to him through the words of Scripture. Valuable, indeed, is this emphasis upon the living Word and upon the direct meeting with God's Spirit in the pages of Scripture by every reader whose mind is illuminated and whose heart is opened to receive Him. But in Scripture God not only speaks; He *has spoken*. In its emphasis upon the *present application* of the Word to man's heart, Neo-orthodoxy forgets that by an act of *inspiration in the past* God constituted the Scriptures an objective written Word—His message of truth to men whether men respond and listen to His voice or whether they do not. Only by means of an objective standard of truth, can truth be distinguished from error and can the Church of God be preserved from floundering on the rocks of subjectivity where each man picks and chooses at will.

The doctrine of verbal inspiration, therefore, retains the truth found in the alternatives opposed to it, avoids their logical and spiritual pitfalls, and gives to the Church an authority—the ever living voice of God who spoke in sundry times and divers manners through the prophets, and in those same words speaks infallibly in our day bringing to men the Gospel of God's abundant grace through our Lord and Savior, Jesus Christ.

The Thief

by Robert B. Black

He was just a bum. No one would give him a loan and he needed the money for a good cause.

The outside screen door opened easily.

ON A dark night of howling wind and thunder, Kurt Gleason set out to commit an act which he told himself was right. As he labored through the mud, pushing into the wind, he carried a mental image of the tall, brown vase hidden behind the teapot and plates in the old wooden cupboard. He had no idea of how much money the vase contained, but he knew it would be enough to get him started in college. Many times he had seen Marjorie Bower, wife of his boss, Mark, put the cream and egg money into that vase.

"This will only be a loan," he explained to his conscience. "I will pay it back some day."

Yet, creeping from his hay-loft quarters through the barnyard of his employer, he felt dirty and evil. A year—or even a month ago—he wouldn't have felt this guilty dread bearing upon him as heavily as the wind. But he hadn't known Christ then.

I must do this, he told himself. *Mark did me a swell turn when he showed me the way to the Lord. But he doesn't pay me enough. I could never make enough to go to college and learn to be a preacher by working here on the farm. And I'll just be borrowing this money from Mark—not stealing it. It won't hurt him. He has more in the bank.*

But argue with himself as he would, he still couldn't rid himself of the pangs the vision of the old man and woman gave him.

Lightning flared as he touched the yard gate and involuntarily he cringed. House, barn and wildly tossing trees were clearly revealed, but it was as if he were looking at the world through a piece of blue glass. The sky-shattering crash of thunder that sounded as the scene was again plunged into darkness increased his apprehension.

As a newly-born child of the Lord he had no right to be going into the house of the man who had shown him the Way, and to be taking something which didn't belong to him. Yet, groping through the yard, he resumed the old argument which he had been carrying on with himself for the past week. He was stealing for a good cause.

Suddenly he had a clear vision of Marjorie reaching stiffly for the brown vase on the top shelf. She would take it down and bend her white head over it as she inserted the bills the cream and egg man had left. He would be sitting there at the dinner table with Mark.

He would glance furtively at Mark, but Mark's eyes would be directed toward his plate, and his fork, or a bit of bread would be held loosely in his shaking and age-stained fingers. Mark never seemed to pay much heed to his wife's brown vase.

This putting of the cream money into the vase at dinner-time seemed to be a kind of weekly ritual with Marjorie, Kurt had observed. She had done this regularly during the six months he had been there.

Mark had taken Kurt in, a penniless and hungry bum. He had made Kurt a hired hand and, in return, had given him a meager weekly check and strong Bible lessons. As a bum, Kurt had stolen little things sometimes, but not since he had been with Mark.

The farm, located in the outskirts of the little town of Stapleton, was small and the work light. It suited Kurt until the truth of Mark's Bible teachings sank in and he gave himself to the Lord.

After that he was so on fire for the Lord that it seemed he could not wait long enough to earn the money for Bible college. He had asked Mark for money, and Mark had kindly but definitely refused. There was no one else to whom he could go. With his reputation of being a bum, no one would loan him a sizable sum.

He didn't know anyone else very well, except Sid Stevens, the Stapleton marshal, who came often with his wife to visit the Bowers. But Kurt had long had an aversion for marshals and it seemed that Sid was always watching him discreetly, as if expecting him to make a false move. But Sid was a Christian and, since Kurt's conversion, his attitude seemed to have changed somewhat. Still Kurt did not want to ask him for money although he wanted it to go to Bible college more than he had ever wanted anything.

Then one day, as he witnessed Marjorie's ritual with the brown vase, he was stricken with temptation he could not resist.

"Lord, I'm doing it to glorify Your Name," he declared inwardly, as his hand softly felt for the door latch. "It can't be stealing if I'm doing it for You." But instead of the warm tide he usually felt when he prayed, there was a heart-breaking coldness.

The outside screen door opened easily. Mark always kept the hinges well oiled. A second later he was standing upon the porch. The kitchen door was wide open because the night was warm. Sudden fear seized him as the threshold board squeaked. But there was no sound from the bedroom and he tip-toed softly into the room.

He stumbled over a chair and was thankful that the wind was blowing so loudly that the noise would be camou-

BY THEIR FRUITS

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TRINITY COLLEGE CLEARWATER FLORIDA

flaged. It was very late. He would have to find the vase and go before Mark, an early riser, awakened.

It was almost easier than he had anticipated. His questing fingers seized the long cylindrical shape that he knew was the vase and drew it forth. But when he attempted to take the money he found that the vase was too small for his fingers. He would have to take the vase with him. Later, he would break it and take out the money.

Like a ghost he slipped out of the house into the wide-swept night. He would go into town and take the six o'clock bus.

Clutching the vase tightly to his side he made his way up the road that widened at the top of the hill to form the town's main street.

When he was halfway through the little cluster of business buildings he saw Marshall Sid Stevens come out of the little all-night cafe. Sid saw Kurt at once and came across the street toward him.

Panic iced Kurt's insides and he felt a strong compulsion to run, but instead he stood his ground, gripping the vase that contained the money.

"Up early, aren't you, Kurt? Anything wrong?"

"No—no, everything's all right." Kurt hoped that the fear that was gnawing at his insides didn't show upon his face. "I'm just taking the day off. Going into the city to visit my aunt."

"Is that so? Didn't know you had an aunt." But Sid passed on down the street, apparently satisfied.

Kurt stood riveted to the spot. It was not fear that was crippling him now but the realization of what he had just done. He had set out to make a right by committing a wrong. And now he had deliberately lied and committed another wrong. He knew that there would have to be other wrongs if he kept on with his plans. At the college he would have to trump up a story to cover up the wrong of stealing the money. It could go on and on.

He dropped to his knees there on the sidewalk and thanked the Lord for the truth he had just been shown. As he lifted his face he felt the burden he had carried all week sweep from his heart as the dawn wind was sweeping the sky clean of clouds.

He got to his feet and headed down the hill toward Mark's place. As he walked he gripped the vase that had been the source of his temptation and nearly his down-fall.

When he approached the farm he saw Mark doing his chores in the barnyard. He lingered behind the lilac bushes until he saw Marjorie leave the house to feed the chickens, then swiftly he stole into the house, replaced the vase in the cupboard and left.

(*Continued on page 48*)

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Psalms 119:147	I prevented the dawning of the morning, and cried: I hoped in thy word.	I rise before dawn and cry for help; I hope in thy words.

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▸ WORLD

U. S. Religion Shifts into High

But World Need Is Still Great

AS THE FROSTS of autumn displaced a summer of record heat, Christians of the U.S. pitched into the job of witnessing with almost frenetical energy.

Everything loomed bigger and better in the realm of organizational plans and stepped-up goals. For the most part, American Christians appeared to be working with a greater efficiency; some might even be possessed of greater power.

It was often difficult to discern whether one was witnessing a display of sheer activism or exploits for God in the energy of the Holy Spirit. No doubt both were present.

With a well organized publicity thrust, the National Council of Churches ballyhooed the publication of the new Revised Standard Version of the Bible. It was the principal event of the NCC's Christian Education Week.

Even the Roman Catholics jumped on the band wagon, called it "Catholic Bible Week," and announced a modern translation of the first eight books of the Old Testament. The Pope issued a statement on the importance of Bible study.

Feverish religious movie makers were pouring out a niagara of celluloid. The saturation point for Christian films seemed nowhere in sight.

Despite the bogies of mounting operating costs and reduced gifts, evangelical colleges, Bible institutes and other schools were reporting record enrollments. Bob Jones University was packed, Wheaton had an enrollment of more than 1,800, The King's College boasted of a 20 per cent increase, and Moody Bible Institute was forced to rent extra quarters in a neighboring YMCA to care for its overflow of men.

No doubt, the high school program of Youth for Christ, Young Life Campaign and similar groups provided the increasing supply of candidates for Christian education and a life of service.

Billy Graham continued to lead a strenuous pace in the race for souls. Merv Rosell, Hyman Appelman, the Brunks and Oral Roberts—to mention a few—were drawing huge throngs and seeing unprecedented blessing. The Christ for Everyone campaign was off to a prodigious start.

Church membership had reached the phenomenal all-time high of 88,673,005! Nearly all denominations and movements, including those most evangelical, appeared to be prospering.

Yet cancer cells of corruption were working in the body politic. That trinity of evil—the world, the flesh and the devil—was working on a twenty-four-hour shift up and down the land.

The FBI admitted that some 20,000 Kremlin-trained Red saboteurs roamed the land of the free. Straphangers yawned over repetitious reports of scandal in high places.

Off somewhere in the distance were the millions who still walked in darkness.

As Bishop John Taylor Smith used to say:

"The shadows deepen as the light grows brighter."

Delegation of Protestants Visits Acheson
They want Italy to live up to its constitution

Italy Lifts Ban on Churches

FURORE IN THE U. S. resulting from the action of Roman Catholic Italy in closing 22 Churches of Christ probably has been responsible for the lifting of the ban by Italian police authorities.

Swift action was taken by evangelical Protestant groups in the U.S. A delegation representing an Italian Emergency Committee, headed by Dr. Clyde W. Taylor, Washington secretary of the National Association of Evangelicals, gained audience with Secretary of State Dean Acheson and asked him to protest the "arbitrary action."

No doubt the documented information supplied by this Emergency Committee delegation gave impetus to the formal action by the State Department in its protest that the ban violated the Italian-American Friendship Treaty of 1949.

Strength to the U.S. charges was given by the revelation that the Churches of Christ were not the only Protestant groups feeling the sting of persecution. It was revealed that similar actions had been taken by Italian authorities against Pentecostals, Baptists, Waldensians, and Seventh Day Adventists.

Secretary Acheson was visited by a delegation representing the Assemblies of God which stated that 38 of their churches had been closed in Italy.

Led by the Rev. Gayle Lewis, newly appointed general superintendent of the Assemblies of God, and the Rev. Noel Perkins, executive director of the Assemblies foreign missionary program, the group presented a memorandum revealing a case paralleling the more publicized ban of the 22 Churches of Christ.

With an arrogance that is strange to overly tolerant American Protestants, a cordon of Italian policemen had shooed away some 40 worshipers who sought to enter the newly-established Church of Christ in Rome. There was no disorder, but Howard Beybee of Manteca, California, an American Church of Christ minister, and an Italian believer were arrested and held for two hours when they tried to take pictures of the incident.

Later Italian police authorities turned their attention to the previously publicized Church of Christ orphanage at Frascati, the object of stoning by mobs that gathered not far from the Pope's summer residence.

Cline R. Paden, American leader of the Church of Christ's activities in Italy, was summoned to police headquarters in Rome for questioning about the orphanage.

When a White House official was asked why the United States gives money to Italy when its police closed Protestant churches, Truman's agent said he would not ask the President that question. The aide said that is was clear why the U.S. aids Italy financially, since it is one of our allies.

In the surprisingly frank editorial, the *Chicago Tribune* slapped hard at the Italian government for ignoring its constitutional guarantees of religious liberty.

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EUROPE, ONCE the center of world evangelization, has yielded its task to America," Dr. Bredahl Petersen of Copenhagen, president of the European Baptist Federation, reported recently to the Federation's congress in the Denmark capital.

"Atheism and materialism have swept over the majority of the people, leaving fully 75 per cent of Europe's population pagan," he said. "And if Europe turns pagan, the whole world will feel the effect." Asserting that "the task is beyond the powers of state churchism," he urged Baptists everywhere "to relight the fires of religion where the gospel light has gone out."

Later during the congress, first general meeting of European Baptists since 1913, a crusade to evangelize Europe was mapped out. It was decided that radio, mass rallies and large-scale use of literature would be used in the coordinated effort.

A juke box that plays hymns, instead of the usual hillbilly ballads and swing has been installed at the entrance of St. John's Evangelical Lutheran Church in industrial Harrison, New Jersey. Here the Rev. Theodore P. Boernhoeft, pastor, explains how the free juke box works to a parishioner.

Jew Predicts Messiah's Return

STRANGE WORDS from a Jew have issued from the lips of Premier Ben-Gurion of Israel:

"I do not have the slightest doubt that these days are those of the Messiah. We cannot hinder the regathering of our people to come to their homeland from their dispersion. If you want for some reason to call me a 'visionaire'—then I am such. So were the prophets. This is another 'exodus out of Egypt.' We cannot deal with this matter merely on a business basis. Such problems can only be faced on a basis of spiritual values."

This from one who does not profess to place credence in the Christian message.

B.C. Picks Christians

WHEN BRITISH COLUMBIA'S new Social Credit government won out in the recent provincial elections Premier-elect W. A. Bennett surrounded himself with a cabinet made up largely of evangelicals.

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Evangelistic Service in Tent Near Red Border
Only 400 meters away was the forbidding Soviet curtain

ister of public works. He is a member of the executive committee of the Pentecostal Assemblies of Canada. Rev. C. W. Parker is pastor of the Church of the Nazarene at Dawson Creek. Rev. Hugh L. Shantz preaches in mission churches in the Vernon area and is director of the local Youth for Christ. Rev. Harry D. Francis is a Pentecostal pastor at Asoyoos.

Despite its name, the Social Credit Party is strongly committed to private enterprise. It was founded in Alberta by the late Rev. William Aberhart and has been in power since 1935.

Only three of the new cabinet have had previous legislative experience.

Lund Gathering Fails

THE WORLD'S divided churches have failed in their efforts to map a blueprint for a united Christendom, their representatives declared after their two-week conference in Lund, Sweden.

"We have not resolved our differences nor brought forth before the world a simple method of achieving unity," the report to the Third World Conference of Faith and Order stated.

The proponents of a one-church world stressed the fact that they had "made genuine progress" because the discussions on doctrine and ways of worship had revealed "an encouraging degree of common ground."

Echoes from the meeting were anything but conducive to such an optimistic viewpoint of the die-hard ecumenicists. One of the four Roman Catholic priests who sat in the session as "observers" said the conference had "an unadulterated Protestant cast."

Professor Josef Hromadka, whom the Red bosses of Czechoslovakia permitted to attend the Lund conference, hewed to what many regarded as a Communist line. "A Christian cannot say 'no' to Communism," Hromadka declared.

Gospel Outpost at Berlin

A TENT PITCHED in Berlin just 400 meters from the Red-dominated Eastern Zone of Germany was the scene of stirring gospel services conducted by two U.S. evangelists, Richard S. W. Ruff and Harold C. Herman, in the early fall.

Christians from the Eastern Zone aided in setting up the tent which with all its accompanying equipment was brought in through Russian-held territory.

"Hundreds of people are streaming across the Red borderline to attend these services and hear the Gospel," Ruff declared in a recent letter. "We are delighted to be here in this dangerous spot where our messages can be heard by the Communists. We are told this is the greatest tent meeting Berlin has ever had. Up to this date we have 800 clean-cut decisions for Christ."

▶ NATIONAL

Indians Report Persecution

PROTESTANT PUEBLO Indians of New Mexico are being forced to renounce their faith and embrace Roman Catholicism on the threat of property losses and physical harm, according to a sensational statement released recently by Dr. Henry E. Hedrick, regional director of southwest area for the National Association of Evangelicals.

Hedrick launched an investigation after receiving a complaint from Jose Rae Toledo, noted Indian artist and spokesman for the Indians of the Jamez tribe.

Religious tensions in the tribe were revealed recently when a delegation of Protestant Indians came in the middle of the night to visit the Rev. Harry G. Shelton, director of the Christian Indian Missions, according to Hedrick.

The protesting Indians stated that their tribal council was acting as an arm of the Roman Catholic interests.

"We were threatened with removal from the reservation and the confiscation of our property unless we gave up our faith," the Indians were reported as saying. They cited the instance of a family that reportedly had not been permitted to bury a child in the only available cemetery. When the body began to decompose, the family reluctantly signed a statement of willingness to return to the Roman Church, the report stated.

Hedrick, armed with documentary photo-

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The Wind of God in Africa

by F. C. Renich

REVIVAL—that wonder working power of God's mighty Spirit, bringing freshness, reality, and spontaneity to cold, dead Christianity—is one thing to read about, another to hear, but a rare privilege to see.

From my first meeting with "revival" Christians at Bukoba on the western shore of Lake Victoria, until departure six weeks later, I saw firsthand the quiet, deep, steady, powerful working of God's Spirit in and through African Christians in the now famous Uganda and Ruanda revival.

It was the reality of the whole thing that struck me. I was drawn to those men in a most fascinating way. Several facts were evident: their faces were radiant, their testimonies were clear.

I passed on from one town to another. All along the way the love, joy, peace, radiance and reality of their Christian experience struck me. They had all lived in deepest sin; now they were freed from it. There is no playing around, no half-way business. Life is too real, sin too real and strong. There is only one way, the all-out way.

On a high hill in the center of Kampala, the capital of Uganda, lie the mortal remains of Mackay, missionary pioneer and man of God who gave his life for the tribes of Uganda. God moved mightily in his day, but as the years slipped by the blessing began to die away, until coldness, formality and spiritual death reigned. A little way down that hill, in a small hut, lives an old African. The beginning of the Uganda-Ruanda revival is to be traced, humanly speaking, to that old Christian. In the midst of coldness and formality he got a burden. For three years he pleaded with God in prayer, "Lord, give me a man who is *truly converted,* just one!" People thought the old man was crazy, but he kept on. Finally God moved—by working revival in the heart of a missionary! These two prayed on, and others began to be added, and for 20 years God has continued to work, deeper and wider, until today the blessing is reaching out to other parts of Africa and the world.

The work in Ruanda, began in 1927 in what was then an untouched area. The site for the mission station was then a barren hill-top covered with ant hills. Now it is covered with trees, buildings everywhere, delightfully laid out, but most inexpensively built. At that station is a large hospital, schools for boys and girls and Bible school for training native workers.

Beside a map of the district in one of the buildings is a list of the churches that radiate out from that one station—360 self-supporting, indigenous churches, with over 5,000 communicants—and in each one a nucleus of revival Christians. This is the result of not simply one revival, but several smaller ones. As one of the African leaders put it, during the past twenty years two big "winds" of God's Spirit have blown through the district, and a recent letter speaks of another "wind of God" going through one of the big schools. They discovered that revival begun is not necessarily revival continued. Here God appears to have been teaching His servants how to walk in such a way that He can continue to bless His people. Revival has established the standard of life on the mission station, and the Holy Spirit has also given the answer to the cry for continual blessing. The secret seems to lie in the maintaining of open, genuine fellowship between all the Christians.

Today, fifty miles from Kampala, on a tea plantation, lives one of the African leaders. God has made that tea estate a center for revival. The ten days I spent there were a climax to my whole visit.

While there, I went one day to a "revival" funeral. Never had I been in such a meeting. A grass shed had been erected to protect the crowd from the sun, and at least 200 Christians were packed under the shed. The coffin was on a table in the middle. The old lady had been a real revival Christian, and several of her family were truly saved. Outside stood the crowd of heathen and nominal Christians, including several unsaved African clergymen. For the first time in my life I saw the real meaning of "Thanks be to God who giveth us the victory . . ." The grave had lost its power; death had lost its sting. It was one grand and glorious victory. Over and over the praise rang out, as one and another gave glad testimony to the cleansing and keeping power of the blood of the Lamb. Our sister was not there; she had gone to be with Jesus, and it seemed that this meeting was simply an echo of that which must have taken place in heaven when she entered. Perfect order, yet perfect liberty—and complete triumph. One of the unsaved relatives was converted at the funeral. Another slipped away and in her heathen grief tried to hang herself!

Three days later our plane landed at London—bringing us face to face again with the desperate need for revival in the English-speaking world.

From his hospital bed in Kampala the old African whom God had used to launch the Uganda-Ruanda revival had asked me, "Do you believe God will send revival to your world? . . . If you don't, you might as well stop working now. In those early days God tested our faith. Did we believe? All hinged on that."

Now I possessed a fresh vision and new hope in my heart—gained from seeing in action the simple faith of those Africans that God could bring it to pass in our own generation.

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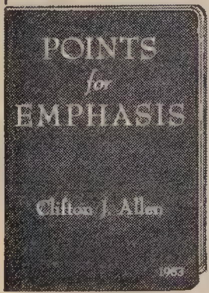

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graphs and tape recordings of the testimonies of the aggrieved Indians, intends to pursue the case and seek a halt to the religious persecution, he says.

Throngs at Portland

SEVERAL THOUSAND delegates and visitors from 30 states and Canada gathered in Portland, Oregon, early in October for the seventh annual National Sunday School Convention.

Clate A. Risley, newly appointed general secretary of the National Sunday School Association, declared that the registration of 1,700 delegates broke all records for attendance at the 40 workshop sessions conducted by specialists in the Christian education field.

Speakers at the evening sessions included Rear Admiral S. W. Salisbury, Navy chief of chaplains, who reported on the growing Sunday school movement in the armed forces; Paul Copeland, who heads the Sunday school program of the Assemblies of God; Dr. Edward John Carnell of Fuller Theological Seminary; and Harold W. Erickson of Rockford, Ill., NSSA vice-president.

Other features of the gathering included the premiere showing of *No Vacant Chairs*, Sunday school documentary film produced by Moody Bible Institute, and a mile-long parade of Sunday school children. Colorful floats were prepared by 16 churches and Christian organizations of the Northwest.

Stuart Hamblen, cowboy evangelist, and Dr. Warren Filkin of Northern Baptist Theological Seminary, Chicago, addressed a crowd of nearly 5,000 at the final session, staged by Portland Youth for Christ.

1,000 Girls in Camp

PIONEER GIRLS, international Christ-centered club program for young girls, has completed its summer camping season in twelve areas from Maine to California.

All camps operated by Pioneer Girls are known as Camp Cherith and are similar in program, but they vary in size from 50 to 150 campers, and in length from one to four weeks. More than 1,000 girls attended the camps this season.

Evangelists Draw Throngs

EVANGELIST HYMAN APPELMAN, who recently was elected president of the Hebrew Christian Alliance of America, preached to aggregate throngs of 20,000 in the fourteen-day Interstate Crusade for Christ at Lewiston, Idaho. Aided by his soloist and song leader, John Ashley Woodhouse, the Jewish evangelist saw some 800 souls respond to the invitation, according to campaign reports.

One man, described as being under "deep conviction" as he left one of the evening services, found that his car was stuck. He returned to the campaign tent, entered the inquiry room and was saved. Later he led four others to Christ in subsequent meetings.

At the other end of Idaho, Merv Rosell led a Crusade for Christ at Boise that attracted a combined attendance total of 43,000. The campaign ended with a huge service in front of the Idaho statehouse. Ira H. Masters, Idaho's secretary of state, joined Rosell for the evangelistic-patriotic service.

Rosell opened the Mississippi Valley Cru-

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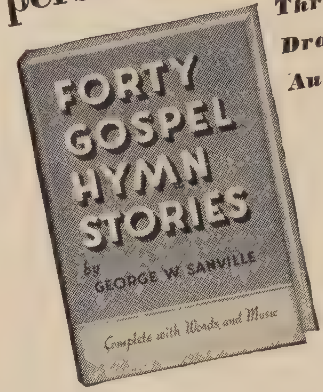

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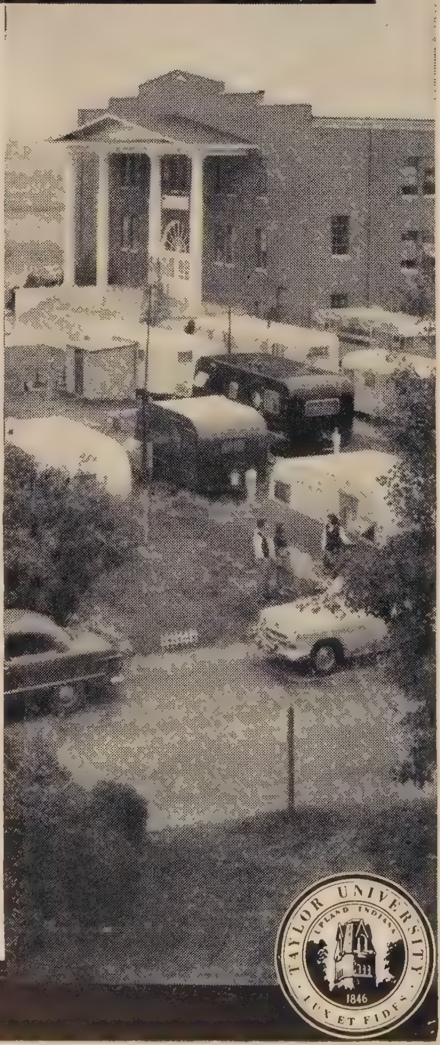

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sade for Christ September 12 in Burlington, Iowa.

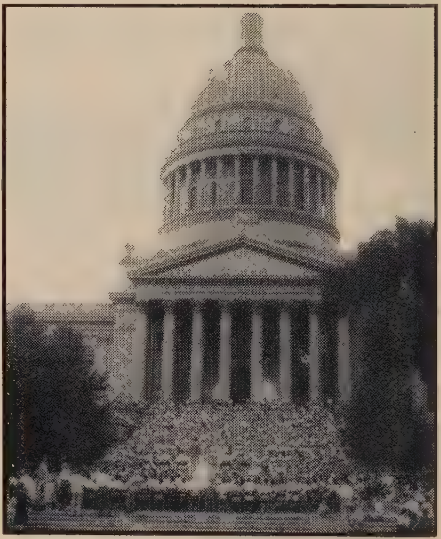
In Ashland, Ohio, Evangelist Eddie Wagner reported a campaign that resulted in 390 decisions for Christ. Sponsors of the gospel effort were the men of the Ashland County Laymen's Evangelistic Association.

Evangelist Pete Riggs conducted successful meetings in Crawford and Wabash, Indiana, during the summer. Riggs was accompanied by Song Leader Bill Weston, director of the St. Louis Youth for Christ.

5,000 at Capitol Service

IN WHAT WAS DESCRIBED as one of the most successful united evangelistic efforts in Charleston, West Virginia, Evangelist Eddie Martin held one service, attended by 5,000, on the steps of the state capitol.

Some 22 churches on the west side of Charleston sponsored the meetings which, according to Martin, resulted in 800 decisions for Christ. A single church baptized more than 50 converts as a result of the campaign, it was reported. At least half of the converts were young people, including a large number of high school football players. One mother testified that eight members of her family had been saved in the meetings.



MEETING ON CAPITOL STEPS
West Virginia responds to a gospel call

Highway Chapel

A PENTECOSTAL PASTOR from Williamson, New York, the Rev. L. K. Dodge, has obtained a highway chapel, specially constructed, for a tour of the nation. The "Hi-Way Chapel" contains two drop bunks in which three persons can sleep.

After a trip to New York, Preacher Dodge expected to begin a tour of New England. Ultimately he expects to visit Cuba with his chapel on wheels.

Home League Expands

EXPANSION of the activities of the Christian Home League, of Syracuse, New York, to a national scale was decided at the organization's first annual gathering late in the summer at Lake Ontario Bible Conference. Theme of the conference was "Family Week" and programs for both adults and children aimed toward the betterment of the Christian home.

CHL, publicly commended for its work a year ago by J. Edgar Hoover, FBI director, has forged ahead in the last twelve months. More than 2,000 churches have been visited from coast to coast and about 50,000 families have signed pledges to conduct worship in their homes, according to Joel H. Darby, CHL president.

Erroneous Report Corrected

AN UNFORTUNATE ERROR in the reporting of news appeared in several Christian publications last month concerning the Billy Graham campaign in Pittsburgh.

According to a *Pittsburgh Sun-Telegram* article, Catholic converts to Christ in the meeting were sent back to the Catholic church.

Staff writer William E. McElwain readily admitted his error, recalling that Graham only stated that Catholics came forward at the invitation. As a writer, he had added in the statement that they had returned to the Catholic church.

Although McElwain subsequently wrote the editors explaining his error, the inaccurate report was carried only by the Christian publications.

60,000 at Fair Hear Gospel

IN NEW ENGLAND, often regarded by evangelicals as a blighted spiritual area, a group of young people on fire for the Lord have demonstrated that an effective gospel witness can develop with prayer and hard work.

Three years ago young people from 22 evangelical churches in Rhode Island that are represented in the South County Youth Fellowship decided they would obtain a booth at the state's popular Kingston Fair and pass out tracts. Their request was flatly denied.

Not dismayed, the young folks decided to approach the lesser known Rocky Hill Fair. The management of this fair gave SCYF a booth and permission to distribute tracts. Then fair officials asked the Christian group if they couldn't supply some entertainment. The young folks countered with an offer of some gospel music and a speaker every night. This was accepted.

The second year the Rocky Hill Fair officials again welcomed the youth group, gave them a booth at the most strategic spot on the grounds. That season all attendance records were broken and Rocky Hill was challenging the popularity of the better known Kingston Fair.

This year the Kingston Fair was unable to open. That meant Rocky Hill was the only agricultural fair in all of Rhode Island. And for a third successive season the youth organization gave out the gospel message nightly. When the fair was ended, the Providence Evening Bulletin announced that its aggregate attendance had exceeded 60,000.

Sparkplug of this year's SCYF fair program was Stan Allaby, who preached the gospel and played an accordion as a part of the musical contribution of the evangelistic effort.

One of the attention getters of the SCYF booth was a 1909 Woods Mobilette car which bore this sign: "It's Old-Fashioned. Yes, but it works. So does the Gospel of Jesus Christ."

Behind the success of the youth movement are three godly pastors, the Rev. Norman Townsend of East Greenwich; Richard

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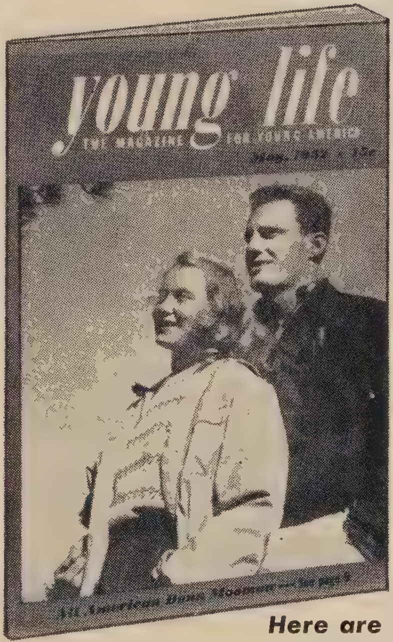

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YOUTH GROUP'S GOSPEL BOOTH AT RHODE ISLAND FAIR
Alert young witnesses found a place on the program

Hopkins of Anthony; and Harold Dame of Narragansett.

Graham Heads Southwest

THE BILLY GRAHAM Evangelistic Team headed for Albuquerque, New Mexico, for a campaign that will occupy the month of November. They have just concluded a successful preaching mission in Pittsburgh.

Although handicapped by the acoustics of Hunt Armory and a spell of chilly weather that threatened the success of outdoor gatherings in Forbes Field, the evangelist regularly addressed throngs of more than 10,000.

What was described as one of the most productive services of his career occurred on September 21 when the evangelist saw more than 1,100 persons make decisions for Christ at the baseball field.

PRESS

400 Booksellers Meet

MORE THAN 400 delegates from all parts of the country attended the recent three-day convention of the Christian Booksellers Association in Chicago.

The association named William F. Moore of the Moody Bookstores the new executive secretary of the group.

Other officers picked were Dale B. Johnson of South Bend, Indiana, president; Thomas MacGowan of Los Angeles, vice-president; Eugene White of Wheaton, Illinois, secretary; John Fish of Chicago, treasurer.

Featured speakers of the convention were J. H. Hunter, editor of the *Evangelical Christian*, Toronto, and noted Christian novelist; and Dr. Lee Chesnut, engineer and nuclear lecturer for the General Electric Company.

New Jackets for Moody Books

MOODY PRESS plans to dress up its famous line of Colportage Library books in modern jackets and try to market them in groceries and drug stores in competition with the lurid secular pocket books.

Dwight L. Moody conceived the idea of publishing Christian books at popular prices and launched what later became Moody Press in 1894.

Ken Taylor, Moody Press director, who has announced he expects to put modern jackets on 132 titles, will experiment with marketing the paper-bound books in 30 North Carolina grocery stores.

Taylor defends his idea by saying, "There's nothing un-Christian about a pretty girl, and the image of one should pull the heartstrings on the cover of a religious story just as much as she does on a magazine cover. Beauty is of the Lord."

Tracts or Chaos

SOMETHING of the urgency in sending gospel literature to the people of the world who have learned to read was expressed recently by Alexander Clarke, noted missionary to Central Africa, in a conversation with John Ferguson of Detroit, who devotes himself to a world-wide ministry of tract distribution:

"Unless we can get literature into the hands of the newly literates abroad we will lose much of what cost us a life-time of pioneer work!"

Testaments for Korean Children

ARRANGEMENTS have been made for the American Bible Society to send 160,000 copies of an illustrated Gospel of Luke to Korea. The books will be turned over to the Korean Bible Society in Pusan for distribution to Korean schools and Sunday schools.

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The gospels have been produced in the new spelling, Han Kuhl, a simplified form of the language more easily understood by the man in the street and used by the Government in the schools.

The Society plans to send an additional shipment of 175,000 copies of the same Gospel later.

▸ EDUCATION

Reds in U.S. Schools

A SPURT IN THE Christian school movement probably will follow the recent statement in New York by Dr. Bella V. Dodd, former member of the Communist party's national executive committee and legislative representative of the New York Teachers Union, that there are at least 1,500 card-carrying Communists among the nation's million school teachers.

This band of Red termites, according to Dr. Dodd, wields an influence far beyond their numerical representation.

A good share of the Communist teachers are concentrated in the universities, colleges and public schools of the New York area, it was said.

Many of the nation's leading educational institutions were accused of sheltering Red professors. Some of the schools named by Dr. Dodd were Columbia, Massachusetts Institute of Technology, Harvard, Vassar, Wellesley, Smith, Michigan, Chicago, Northwestern and California.

Dr. Dodd's testimony was given before a hearing of the U.S. Senate's Internal Security subcommittee.

Eastern Baptist College Opens

EASTERN BAPTIST COLLEGE was dedicated on a fifty-three acre estate near Philadelphia as the latest of the country's four-year liberal arts colleges.

A notable gathering of churchmen and educators attended the formal opening. The college, sponsored by the Eastern Baptist Theological Seminary, located eight miles away, occupies the million-dollar estate of the late Charles S. Walton, Sr., leather manufacturer.

Dr. Gilbert L. Guffin, president of both the seminary and the college, criticized a statement of President James Bryant Conant of Harvard University that belittled church schools.

"This is our answer to Dr. Conant," Dr. Guffin said. "All education has a bias. Our bias will be toward morality and spirituality. It is not a dangerous bias like that which propagates for secularism, materialism and a socialism which too frequently smacks of Communism."

An enrollment of 110 was reported for the new college's co-educational classes.

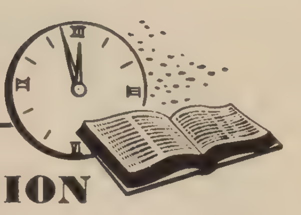
ULCA Launches New Texts

IN AN EFFORT to meet the demands of greatly increased, country-wide program of released-time classes in religious instruction, the United Lutheran Church of America has published the first of its new Weekday Church School Series. The publishers hope that by the end of 1954, 12 closely graded courses, corresponding to the 12 grades of the public school system, will have been written, edited, published and distributed.

Moving force behind this step is the ULCA's Parish and Church School Board,

Jerry Beavan reporting on

America's



HOUR OF DECISION

No. 16 of a series

Albuquerque, New Mexico—November, 1952. Here is a city on the verge of an experience that only the oldest residents can remember . . . and that only faintly. For some reason, the great Southwestern mesa country has been virtually ignored by the onward surge of evangelism. It is only when a city and its people become sincerely burdened for a spiritual impact that God answers. Today, almost hours from the opening meeting, there is a genuine sense of expectancy for the blessing of God in the Crusade here.

The past weeks have demonstrated how God's people can work together in a common cause . . . under His leading. For weeks the great tabernacle has been under construction. Hundreds of hours of volunteer labor have gone into it . . . now it stands empty, its thousands of seats waiting for the first song . . . the first sermon. Already the building has known its first prayer . . . and that often repeated.

In the hearts of the Billy Graham Evangelistic Team who will be sharing with Albuquerque pastors in the city-wide effort, is deep rejoicing for what God accomplished during the four weeks in Pittsburgh. When that campaign closed on October 5, there was not a question in anyone's mind but that God had been at work in the lives of the residents of the Steel City. In four weeks—26 meetings—there were 5,988 recorded decisions for Christ . . . an average of 230 decisions nightly!

There was but one topic of conversation wherever men gathered in Pittsburgh—the meeting at Hunt Armory—or at Forbes Field, depending on the weather. Averaging 10,134 persons in attendance nightly, the campaign touched every area of Pittsburgh life. Not since 1913 had there been a united effort . . . it may be another forty years before the next one . . . but for this year of Revival, 1952—God has accomplished a great thing in Pittsburgh.

Never before in our generation have the opportunities for all-out evangelism been greater . . . similarly, never has the need been as great. In an attempt to meet that need, thousands have united in the experimental CHRIST FOR EVERYONE program . . . under God's leading this effort may point the way for Christians to share in other united causes for Christ.

There are other ways to share in the program of evangelism across the nation and around the world . . . by your prayers and your gifts. As the pressure of the hour increases, the continued presentation of the Gospel by radio and television sees its problems increasing as well. If you have not shared in the radio and television ministry of THE HOUR OF DECISION, there could never have been a better time to begin. It is easy to join in support of the program . . . simply address your letters and gifts to BILLY GRAHAM, MINNEAPOLIS, MINNESOTA.

And remember to back the programs with your prayers, too!

During these fall and winter months, the ministry of "MR. TEXAS" the world's first Christian Western continues with city-wide showings in cities across the nation. Watch for the showing in your area—it's an experience you won't forget. And among the things to remember: the premiere showings of "OILTOWN—U. S. A." begin in March, 1953.

We have mentioned "slogans" in this year of elections before . . . "PRAY FOR PITTSBURGH" proved a rallying cry which God abundantly answered. For this month . . . change it a bit . . . make it "PRAY FOR ALBUQUERQUE!"

THE HOUR OF DECISION TELECAST IS NOW ON THE FOLLOWING STATIONS

WJZ-TV	New York, New York	10-10:15 P.M. EDT	Chan. 7
WTVN	Columbus, Ohio	9- 9:15 P.M. EST	Chan. 6
WENR-TV	Chicago, Illinois	9- 9:15 P.M. CDT	Chan. 7
WMAL-TV	Washington, D. C.	10-10:15 P.M. EDT	Chan. 7
WFIL-TV	Philadelphia, Penna	10-10:15 P.M. EDT	Chan. 6
WJAC-TV	Johnstown, Penna	1:15- 1:30 P.M. EDT	Chan. 13
WLTV	Atlanta, Georgia	10: 15-10:30 P.M. EST	Chan. 8
WBAP-TV	Fort Worth, Texas	10:30-10:45 P.M. CST	Chan. 5
WTCN-TV	Minneapolis, Minn.	11:15-11:30 P.M. CST	Chan. 4
KECA-TV	Los Angeles, Calif.	10-10:15 P.M. PDT	Chan. 7
WICU-TV	Erie, Penna.	7- 7:15 P.M. EDT	Chan. 12
KGO-TV	San Francisco, Calif.	9:30- 9:45 P.M. PDT	Chan. 7
WXYZ-TV	Detroit, Michigan	9:45-10 P.M. EDT	Chan. 7
WHBF-TV	Rock Island, Illinois	10-10:15 P.M. CST	Chan. 4
WNAC-TV	Boston, Mass.	12 Noon-12:15 P.M. EDT	Chan. 7
WBTV	Charlotte, N. C.	3:45-4 P.M. local time SAT.	Chan. 3
KPRC-TV	Houston, Texas	1:45-2 P.M.	Chan. 2
WDEL-TV	Wilmington, Delaware	10:30-10:45 P.M. EDT	Chan. 7
WDTV	Pittsburgh, Penna.	2:30- 2:45 P.M. EDT	Chan. 3
KPHO-TV	Phoenix, Arizona	10:30-10:45 P.M. MST	Chan. 5

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which began as early as 1947 to prepare for the courses in order "to meet an increasing demand for a more closely integrated and intensive study of basic biblical truths."

Editing the new series of textbooks is the Rev. W. Kent Gilbert. The new courses are planned for interdenominational use, Gilbert declared.

Gain for King's College

CERTIFICATION of The King's College graduates in education for teaching in the state had been granted by the Deleware State Board of Education, according to recent announcement of George I. Miller, its executive secretary and state supervisor of education. An investigation committee which recommended the action noted "the progress made in curriculum requirements at the institution."

ASA Meets in Black Hills

THE WHEATON COLLEGE science station in the Black Hills of South Dakota provided the meeting place late in the summer for the annual convention of the American Scientific Association, organization of believing scientists and scholars of the U.S.

"Recent Events in C-14 Dating," paper read by Dr. J. Lawrence Kulp, geology professor at Columbia University, dealt with the modern viewpoint on the age of man. Kulp feels that Carbon 14 experiments have proved the age of man in America extends to 10,000 years.

Other papers were presented by Cordelia Erdman, Wheaton geology instructor; Peter W. Stoner, mathematics professor at Pasadena College; Dr. James S. Maxwell of Fairmount, West Virginia; Dr. George R. Horner of West Africa; and Dr. Paul M. Wright, chairman of Wheaton's chemistry and geology department. Dr. Russell Mixter, chairman of the science division at Wheaton, is president of ASA.

Up at Dawn for Prayer

SO GREAT has been the interest of new converts on the University of California at Los Angeles campus that they've begun a special Bible study and prayer hour at 7 A.M. each Saturday.

This is the latest report from the offices of the newly formed Campus Crusade for Christ, which is operating principally on the campuses of universities and colleges of the West Coast under the forceful leadership of Bill Bright.

The Crusade, commended by Billy Graham and a group of widely known West Coast Christians, first gained national attention with the dramatic conversion of Donn Moomaw, UCLA All-American linebacker, who is now president of the Crusade's UCLA chapter.

▶ FILMS

Wesley's Life to Be Filmed

A PICTURE based on the life of John Wesley, founder of Methodism, will be produced in England by the J. Arthur Rank organization, according to word from the Methodist Radio and Film Commission. The film will cost $144,000.

In this decision U.S. Methodists have followed the example of Lutheran groups in America who have already begun production on the life of Luther. Actual German settings have been selected for the greater part of the Luther picture.

Film Nets 85,000 Decisions

BILLY GRAHAM's first venture in film making has proved to be his greatest rival in the quest for souls.

In the first year of its showings, "Mr. Texas" was viewed by more than 3 million and approximately 85,000 decisions for Christ have resulted, according to Walter H. Smyth, director of Billy Graham Evangelistic Films, Inc.

Smyth estimates that this was the largest number of decisions for Christ for any single evangelistic effort during the year. The film was seen by 25,000 persons at the preview in Hollywood, October 1, 1951.

The Valley Community United Presbyterian Church in Portland, Oregon, was turned into a movie studio and its pastor, choir and congregation became actors in a film depicting the work of UP home churches. Director Lloyd E. Young (right), here confers with two technicians.

300 at Green Lake

SOME 300 RELIGIOUS educators and church leaders, attending the ninth international workshop in audio-visual education at Green Lake, Wisconsin, studied methods of using films more effectively to teach the Bible. The workshop was sponsored by the Division of Christian Education of the National Council of Churches.

"The Bible holds a place of primary importance in the church and in Protestant Christian education," declared Dr. Paul H. Vieth of Yale Divinity School, chairman of a special committee of educational experts and Bible scholars. "Hence the picturization of the Bible, its characters and incidents is one of the big problems in applying the audio-visual methods to Christian education."

Story of an Ex-Convict

THE FILM of the life of Fred Garland, former convict and now a successful evangelist, has been released under the title "Twice Convicted."

More than 3,000 persons saw the premiere of the film at Chattanooga, Tennessee. Sectional premieres have been scheduled for other parts of the country.

Miracle Dollar Story Told

THE STORY of the miracle dollar that gave Providence Bible Institute a new campus is contained in the new motion picture

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☐ **Golden Text for Today Vol. I and II** each 3.00
by Harry Rimmer. A devotional message for every day of the year.

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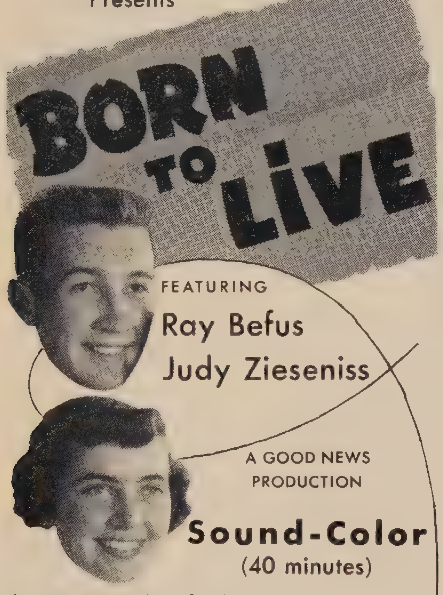

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produced for the school. Entitled the "Miracle of Providence," the picture was premiered at PBI. Showings throughout the U.S. were scheduled to start late in October.

▶ DENOMINATIONS

Lewis Heads Assemblies

THE REV. GAYLE F. LEWIS has been named General Superintendent of the Assemblies of God to fill out the unexpired term of the late Wesley R. Steelberg who died while visiting the British Isles earlier in the summer.

LEWIS

Mr. Lewis was born in Elgin, Pennsylvania, and was converted at the age of 16. He began his ministry in the pastorate of a small Ohio church in 1922. He rose in the leadership of the churches of the area and eventually became a district superintendent.

In 1945 he was elected to serve as one of the four assistant general superintendents and he and his family moved to Springfield, Missouri, headquarters of the denomination. He has served as Secretary of Publications in the national organization.

He and Paul Copeland, director of the group's National Sunday School Department, spent most of the summer in Europe in the interest of Sunday school work.

▶ PEOPLE

Miscellany

DR. JOHN RAWLINGS, pastor of the Lockland Baptist Church near Cincinnati, Ohio, was elected president of the Baptist Bible Fellowship, association of a strongly fundamentalist group of Baptist churches. Rawlings succeeds W. E. Dowell of Springfield, Ohio as president of the group. ■ Dr. Bob Jones, Sr., founder of the University bearing his name, left on a six-week round-the-world missionary trip on which he expects to visit some 200 former students of the school. ■ Dr. Leonard Webster, director of Bible school and youth work for the Baptist General Conference of America, has accepted a call to become dean and professor of theology at the Baptist Bible Institute in Cleveland. ■ Dr. W. Howard Carter of the Edgewood Evangelical Baptist Church has been named president of the new William Carter Bible College at Goldsboro, North Carolina. ■ Walter W. Grosser, Oak Park (Illinois) insurance man and chairman of the board of trustees of Northern Baptist Theological Seminary, has been named moderator of the North American Baptist General Conference. His wife was elected president of the Women's Missionary Union. ■ Complete recovery from a recent attack of Polio has been reported by Evangelist Jim Vaus, who was stricken during the summer. Upon release from Sister Kenny's Hospital in Los Angeles, Vaus planned to continue his schedule to preach in Boston in mid-October and at Moody Memorial Church, Chicago at the end of the month.

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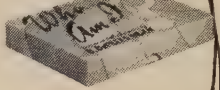

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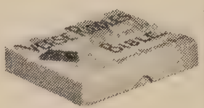

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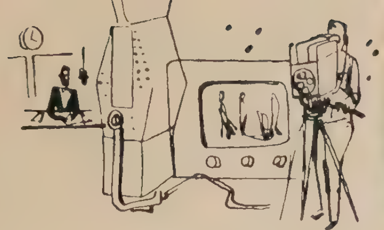

RADIO-TV

THEODORE ELSNER
editor

TO AID IN YOUR SELECTION

Station Licensees are Stewards

MINORITIES cannot be denied freedom of expression. Recently Paul Walker, FCC Chairman declared, "If we are to preserve our historic stand for freedom of conscience, we must insist that the licensee of a broadcasting station be fair to the members of the various faiths in his community, for the frequency he used is a public-owned frequency, and *he is not an owner but a steward.*" He also added, "If we seek to deny the right of any minority in freedom of expression, then we are jeopardizing the sacred principle of American democracy which guarantees freedom of expression for all of us." All readers of this column will rejoice in these clear-cut and comprehensive declarations relative to our religious rights in the realm of radio and television broadcasting.

■ *Religious groups applying for commercial TV stations.* "Religious groups are eligible to apply for television stations on either a commercial or non-commercial basis, for the Commission has always regarded the broadcasting of religious programs as being in the public interest," according to Chairman Paul A. Walker of the FCC. "Three religious institutions have applied for commercial television stations, namely Loyola University, New Orleans, La. (Roman Catholic); the Lutheran Church, Missouri Synod, Clayton, Mo.; and the Baptist General Convention of Texas, Corpus Christi, Texas." Chairman Walker added, "25 religious groups now hold licenses for the operation of radio stations."

■ *More listeners "on the highways" than "at home."* The first study of national automobile radio ownership and listening by Pulse Survey, underwritten by Broadcast Advertising Bureau reveals that some 27,425,000 automobiles in the United States at the present time are equipped with radios. This figure may jump as high as 35,000,000 within the next few years. The valuable significance of this report is a factual discovery that radio listening in cars is approximately one-third to one-half more in comparison with home listening, and that car radios are in use all hours of the day and every day of the week. Truly "America is on Wheels," with over 70 per cent of all cars in the United States equipped with radios. What an opportunity for gospel broadcasters to beam their broadcasts (not only to homes and hospitals) but to the great multitude traveling on our highways.

■ *The Lutheran Church, Missouri Synod launches new televsion series entitled: "This is the Life."* This new series was initiated last month as a dramatic program built around every day experiences of a typical Christian family. It is not a preachng service. Instead, the truths of the Christian Gospel are presented as they are exemplified by the selected characters of these telecasts. It is beamed at the unchurched. Rev. H. W. Gockel of the Synod's Board of Home Missions declared, "Our primary target audiences in this venture are the millions of Americans who have not been brought to faith in Christ. We have therefore done our best to present the Christian life as winsomely as possible, and to interpret its basic truths in terms which are understandable to the average unchurched family sitting in its living room." These telecasts have been produced professionally in Hollywood by "Family Films." The entire cost of the project, both production and distribution is being borne by the Lutheran Church, Missouri Synod.

■ *"Pattern for Living" telecast proven very successful and acceptable.* November 10th will be the first anniversary of this television program sponsored by the American Television Association over WBKB, (CBS Chicago). Management reports that they began with a low rating of 2.3 per cent but they are now pulling over 30 per cent of available audience on time segment. This telecast has a target center, namely—teenagers, with area of interest—the whole family. They report, "Complete families have found Christ and are active in local churches, and that various churches and Sunday schools use the program as a vehicle for evangelism, covering entire areas to solicit listeners. One Sunday school has added thirty members through this method. Projected plans embrace further development to other stations in various cities."

■ *TV crime shows may harm children's health.* The Journal of the American Medical Association recently raised this vital question because of television's crime and horror programs. The editorial declared, "Unfortunately, astonishing little research has been done on the medical and psychological impact of television on children." The Journal further said that "for its own interest" the television industry should acknowledge the "adverse medical and psychological implications" found in many such programs. "It should foster research on the impact of television on mind and body, and should make a sustained effort to avoid programing shows potentially dangerous to the health of the nation's children," the editorial said, adding: "Indeed, the television industry would be well advised to accomplish this voluntarily and as rapidly as possible in order to neutralize the growing hue and cry for government regulation and its attendant evils of censorship." END

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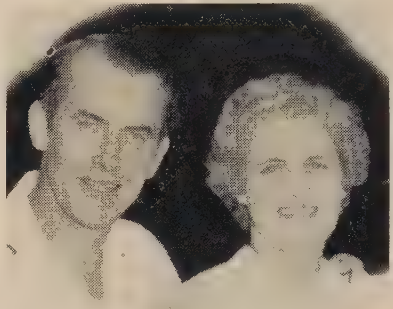

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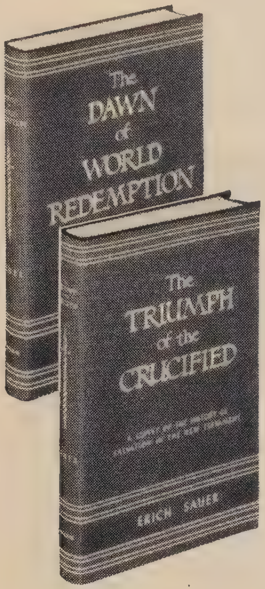

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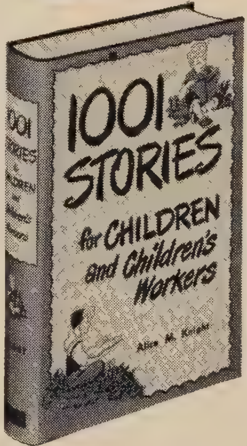

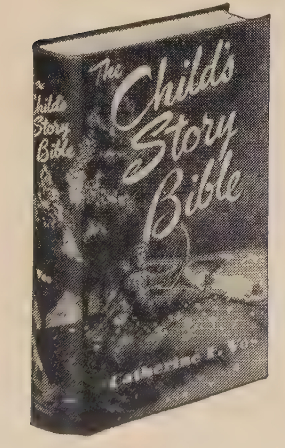

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THE THIEF

(*Continued from page* 30)

But as he worked in the field that morning with Mark, Kurt knew that he hadn't made everything right merely by replacing the vase. He would have to do more than that and the knowledge made him heavy-hearted.

The cattle were gathered around the tank that noon and Kurt pumped water for them as Mark went on into the house. Later, sitting around the table, Kurt told them how he had taken the vase and then returned it because the Lord had shown him that no wrong could ever make a right.

He told them with his head bowed because he could not bear to see the expressions of hurt and shock which he knew would come over their faces.

There was a long silence. Then Marjorie said slowly, "We know all about it, son. Sid was here this morning and told Mark how he saw you going down the street with the old brown vase. He watched you on the sly and saw you bring the vase back. You see, Sid's wife gave us that vase and they know what we keep in it. He is my friend and loves you as we do and was giving you a chance to undo your act. He would have arrested you if you had gone on to catch the bus.

Kurt swallowed a lump in his throat. He wanted his voice to be steady when he offered to leave. But before he had a chance to speak, Mark said, "But there's only chicken feed in the vase, son." He chuckled. "I know how you been hankering to go to Bible school. When you asked for that loan, I didn't know if you were ready to go. But you've met temptation and you've resisted and confessed it. There's college money in the bank for you—not a loan, but a gift, because you are my chosen son." END

CHRISTIAN LOVE— TODAY'S SUPREME NEED

(*Continued from page* 28)

self-centered sinfulness and suffered for us upon the cross. He is a God who now sends His Holy Spirit to win the response of our loving faith, a God whom we love because He first loved us—and a God who today demonstrates His own divine love in our hearts.

It is this "aggressive lover" who in His limitless love can meet the need of modern society, the need of the Christian Church, and the need of individual life.

He can meet that need provided we who have named the name of Jesus yield ourselves to Him as channels for the outflow of that love. Let us therefore pray with fervor and humility:

Revive us again,
Fill each heart with Thy love,
Let each soul be rekindled
With fire from above! END

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LLOYD KALLAND
editor

God's Plan Revealed in History

This Month's Selections

THE DAWN OF WORLD REDEMPTION: A Survey of the History of Salvation in the Old Testament. By Erich Sauer. Eerdmans. 206 pages. $3.

THE TRIUMPH OF THE CRUCIFIED: A Survey of the History of Salvation in the New Testament. By Erich Sauer. Eerdmans. 207 pages. $3.

With these recommendations, CHRISTIAN LIFE continues its emphasis upon building Christian libraries for the home and church.

GOD'S redemptive plan as revealed in history has seldom been exhibited with such crisp, pulsating technique as demonstrated in these two volumes. Over and above the gripping style employed, the genius of these monumental works lies in the author's ability to consider the panoramic-sweep of biblical material, and yet clutch with jealousy to the particular event.

Within the broad outline of the creation, the redemption and the consummation of the world, Sauer outlines and interprets his way through the entire corpus of Scripture. He never loses sight of his task, however, to expose the life-blood, redemptive trail revealed by God in history.

There is no room for mental meandering by the reader of these books. Each particular event has a point, and each point is part of a paramount step toward the goal—the consummation of the world.

These volumes are rich in theological and homiletical gems also. In his treatment of the "significance of the law," the author writes, "It is:

as to the past—an addition,
as to the future—an insertion,
as to the present—an instruction, and this
against the outer—a hedge,
from above—a restraint,
against the beneath—a barrier,
of the inward—a mirror."

The graphic considerations of the three-fold angelic message relative to the birth of Christ, and the three-fold redemption of Christ in connection with man's three-fold fall are grand enough to memorize.

Although the material is biblical through and through, the works manifest the author's added grasp of the problems and history of philosophic thought, the history of doctrine, and an honest understanding of critical ideas flowing from the various liberal schools.

Readers will not be long with the pages of these books before they find the author to be a premillennialist with the added dispensational twist. The New Testament volume uses half its pages in pushing hard the dispensational interpretation relative to the "things to come." The Old Testament work, on the other hand, although in harmony with volume two, projects a view more easily digested by students of the Word who are not dispensationally inclined.

Readers who differ in theological mood and seek debate will be happy for the many ripe occasions these books offer. For example, many will wink at the author's treatment of the restoration theory of creation, the "organic transmission of sin," and the exclusive use of the term "foreknowledge," never linking it with its doctrinal friend, "foreordination." Certainly not a few serious theologians will glare in amazement at the author's idea that conversion (the human side) is the *condition* for regeneration (Divine side), "and regeneration is the Divine *answer* to conversion." The obvious problem is, how does a dead man turn?

Criticisms from many quarters are certain to fall upon these works. Yet, after due consideration is given to each point of attack, this two-volume work will still offer itself as a treasure-house of constructive, biblical interpretation focused on the greatest of all surveys—the unfolding of God's redemptive plan in human history.

These works stand head and shoulders in importance above the vast majority of books coming from evangelical presses this year. They are not to be borrowed, and scanned, but are to be purchased, marked, read and reread by not only Premillennialists and Dispensationalists but Post and Amillennialists, Arminians and Calvinists. Every serious student of the Bible should own these books.

Biblical

LECTURES ON EPHESIANS. By Louis T. Talbot. Van Kampen Press. 172 pages. $2.

Lectures on Ephesians is the second edition of a series of eight addresses published first in 1939 when the author was pastor of the Church of the Open Door in Los Angeles. Originally given as radio messages, they are consequently written in popular style for the benefit of the casual reader who needs help in beginning his study of this profound epistle. The lectures contain many good illustrations and helpful comments, and are accompanied by a diagrammatic outline of Ephesians which clarifies its structure. (*Reviewed by Merrill C. Tenney.*)

HARVEST FESTIVALS. By H. K. Downie. Loizeaux Brothers. 187 pages. $2.25.

Here is a study of the feasts of Leviticus 23 which is as rich as it is exhaustive. Even the introductory examination of the Sabbath yields a surprising amount of truth which the author makes self-evident and

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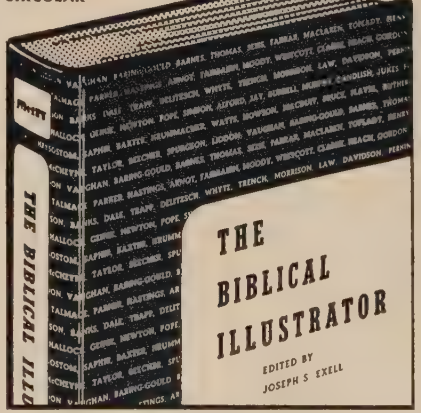

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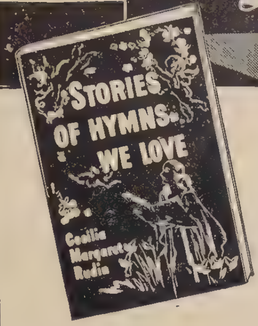

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clear. No less than nineteen distinct features of the Passover Feast are carefully explained and applied to present-day Christian life and experience.

A Calvinistic conviction is indicated but not emphasized. Some readers will hesitate to agree with his "Pentecost once for the church age" teaching, his distinction between the Gospel of grace and the Gospel of the kingdom, and those "in Christ" over against those "that are Christ's." His confusion of millennial with eternal conditions provides something of an anti-climax to a book that on the whole is one of the most thorough and conservative expositions of the feasts of Jehovah that is now available. (*Reviewed by R. M. Riggs.*)

Church History

LUTHER DISCOVERS THE GOSPEL. By Uuras Saarnivaara. Concordia Publishing House. 145 pages. $1.95.

For scholars this is a work of first importance. The author is professor of theology at Suomi Theological Seminary, Hancock, Michigan, and the present book has been published in both Finnish and English. It takes issue with nearly all of the twentieth century research on the early Luther. Saarnivaara distinguishes between Luther's conversion and his full understanding of justification. The former he dates in 1512, the latter in 1518.

For modern Lutheran scholarship this is revolutionary. It runs counter to Holl, Boehmer, Scheel and many others. The case presented is persuasive. To the present reviewer it furnishes the first satisfactory answer he has ever seen to the Roman Catholic (Denifle, Grisar) charges that the essence of Luther's doctrine of justification is to be found in the medieval scholastics, and that, therefore, Luther is a revolutionary rather than a reformer. Saarnivaara insists, and the reviewer agrees, that it takes more than an experience and more than an idea to make a reformation. It takes a new understanding of the written Word of God. That is what Luther had after 1518 and it made him a reformer.

Without wanting to press sharply the exactitude of that date, the reviewer believes this volume comes nearer to understanding the theological progress of Luther in the second decade of the 1500's than any other modern book. (*Reviewed by Paul Woolley.*)

Doctrinal

THE PROGRESS OF DOGMA. By James Orr. Eerdmans. 365 pages. $3.50.

This is a reprint of Dr. Orr's Elliot Lectures, given in Western Theological Seminary (Allegheny) in 1897. With the appearance of this volume practically all of the important words of Dr. Orr have been brought back into print.

The thesis of Dr. Orr is that there is a definite parallel between the history of doctrinal development and the logical order in which Christian doctrine should be studied. Thus he points out that the second century was mainly *apologetical;* the third and fourth, *theological* (God); the fifth, *anthropological* (man and sin); the fifth to seventh, *Christological;* the eleventh to sixteenth, *soteriological;* the sixteenth, the *application of redemption;* and the modern age has been concerned more with the future, or *eschatological.*

Dr. Orr's book is still one of the great landmarks in the field of doctrinal history. It is especially valuable as a balance against the extremes of a work like Harnack's, the claims of which Dr. Orr often calls to question as an explanation of the rise of many of the great doctrines of the faith. The student of doctrinal development cannot afford to overlook this important contribution. *(Reviewed by Warren C. Young.)*

WITH CHRIST IN THE MOUNT. By Edward H. Boyce. Exposition Press. 128 pages. $2.

This short series of devotional sermons is built upon the "mountain-top" experiences of our Lord. Here are in turn spiritual treatises on prayer, Christ's teaching about the Kingdom, the transfiguration, prophecy, the crucifixion, the ascension and the return of Christ.

There breathes in these sermons a reverent loyalty to the Word of God and an evangelistic yearning for the spiritual welfare of the reader. Scriptural interpretations are strictly orthodox and, with the exception of denying that oil is a symbol of the Holy Spirit, they follow the usual fundamental pre-millennial pattern. These sermons are not technical nor really profound but they are sincere, earnest and truly spiritual. *(Reviewed by R. M. Riggs.)*

Science

THE BIBLE AND MODERN SCIENCE. By Henry M. Morris. Moody. 191 pages. $2.50.

The author defends the reliability of the Bible in the face of modern scientific criticism, especially in relation to evolution. Instead of the theory of "uniformitarianism," upon which the modern geologist depends so much, Dr. Morris makes a strong case for a world-wide flood as providing an even better solution of the problem.

His evaluation of the evolutionary approach is clear and always to the point. His own hypothesis is developed in an equally logical manner. It will be clear that the author defends the more literal interpretation of the biblical record rather than a successive age theory.

Dr. Morris discusses the question of whether salvation is possible apart from Christ. On this matter, he apparently takes the affirmative position. Salvation, he says, is through faith, not knowledge, hence God seems to honor the seeker, even though he may never have heard of Christ.

It is to his suggestion that faith is divorced from knowledge that we would raise a question. Faith is always a response to something, hence a response to some content or knowledge. It would seem that man always makes his decisions on the basis of some evidence, rather than in a vacuum.

The ever present danger of making faith something as empty and blind as contemporary neosupernaturalism, has needs to be guarded against by evangelicals. On the whole, however, this book makes very

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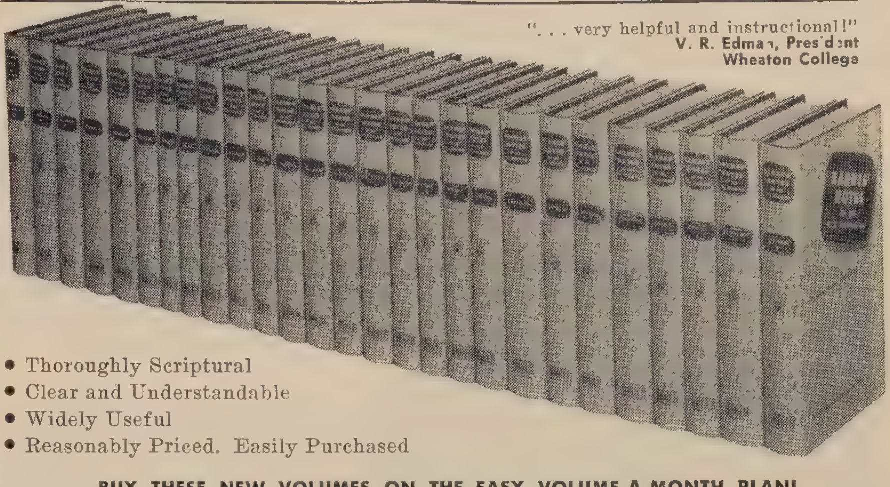

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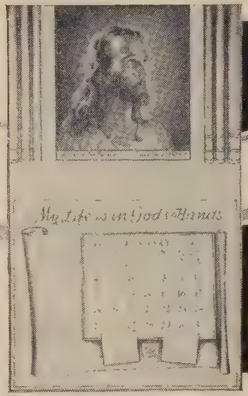

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interesting and profitable reading. (*Reviewed by Warren C. Young.*)

General

INTERPRETERS NEEDED. By Edward Hughes Pruden. Judson Press. 128 *pages.* $2.

Urging application of the eternal Gospel to contemporary social problems, these eleven addresses were given in our nation's capital where Dr. Pruden pastors the First Baptist Church.

The author shows that, historically, Baptists agitated for freedom of the individual to worship as he pleases long before England or the U.S. guaranteed this right. Major Baptist distinctives, he claims, stem from the basic Baptist doctrine of the dignity, sanctity and competency of the individual believer.

A plea for ecumenicity can be sensed throughout, especially for denominations working together for social welfare.

One sentence needs clarification, "Totalitarian forms of religion exalt the church, or the Bible, or a sacrament, or an office." Since Baptists have gone on record that the Bible is their rule of authority in doctrine and life, does the right of private interpretation give the individual freedom to go beyond the totalitarian authority of the Bible? (*Reviewed by Leslie Flynn.*)

OTHER BOOKS IN BRIEF

These books have not been reviewed by CHRISTIAN LIFE editors. They are merely listed for your convenience.

Archaelogy

THE STONES CRY OUT. By J. A. Huffman. Standard Press. 108 *pages.* $1.25.

This book is a good example of presenting a difficult subject in an interesting manner. It will build your stock in the evidences of the Bible.

VOICES FROM ROCKS AND DUST HEAPS OF BIBLE LANDS. By J. A. Huffman. Standard Press. 122 *pages.* $1.25.

First printed in 1928 but still usable this revised and enlarged edition will serve as a profitable study book for the home, church-class or Christian school.

Missions

SERVING RURAL PUERTO RICO. By Justus G. Holsinger. Mennonite Publishing House. 232 *pages.* $2.75.

This is an interesting report of a mission work with a history of less than ten years. Especially written for Mennonites, but deserves to be read by all interested in today's mission fields. Up-to-date pictures enhance the reading value.

TWENTY MISSIONARY STORIES FROM INDIA. By Basil Miller. Zondervan. 122 *pages.* $1.50.

India has now been added to the Middle East, Latin America and Africa, as a land from which author Miller's missionary stories have come. More than missionary stories, they are informative tracts with a spiritual impact.

How To Do It

IDEAS AND PROGRAMS FOR CHRISTIAN YOUTH LEADERS. By Robert R. Murfin. Moody Press. 256 *pages.* $3.

This book is loaded with splendid ideas and programs which serve to stimulate the gathering, evangelizing and educating of youth. Highly suggestive.

MUSIC LEVELS IN CHRISTIAN EDUCATION. By Herbert G. Tovey. Van Kampen Press. 143 *pages.* $2.

In the important field of Christian music this work makes a significant contribution to the field particularly for the Sunday school and youth groups. The spiritual emphasis is elevated throughout.

HOW TO ORGANIZE AND ADMINISTER A GREAT SUNDAY SCHOOL. By Louis Entzminger. Wichita Publishing Co. 119 pages. $1.25.

Organizational ignorance passes quickly to possession of considerable "know how" upon the reading of this booklet. It is down-to-earth.

ESTABLISHING THE CONVERTS. By Arthur C. Archibald. Judson Press. 108 pages. $2.

This is the "know-how" of conserving converts who were received into church membership through evangelistic efforts. The emphasis is on deepening the faith, devotion and love toward the Lord Jesus Christ. A worthy book.

CHURCH SCHOOL CHATS FOR PRIMARY TEACHING. By Flora E. Breck. W. A. Wilde Co. 156 pages. $1.50.

"First aid" for Primary department workers in the Sunday school. Includes suggestions on worship services and special day programs. Deals with children's questions about God, prayer, death, etc.

Sermons

WHO IS JESUS? By George W. Truett. Compiled and Edited by P. W. James. 171 pages. $2.50.

This sixth work in "The Truett Memorial Series" deals with the person, mission and message of Jesus, receiving its name from the first sermon. Here are Christ-centered messages by a man who walked near the center of his Lord's will.

HEARTS AFIRE: Light on Successful Soul Winning. By Vance Havner. Revell. 160 pages. $2.

With words that sting like a bee and others that warm like the noonday sun, Vance Havner has framed messages that will set hearts afire. These sermons are to the point and ought to be read—and put to work.

THE FAITH ONCE DELIVERED: Fifteen timeless messages on basic Christian beliefs. By Clarence E. Macartney. Abingdon-Cokesbury. 175 pages. $2.50.

Deep in theological content, conservative in interpretation, brisk in literary form and forthright in spiritual passion, these fifteen messages present biblical doctrines starting from the Trinity to judgment, punishment and heaven.

THE SIX MIRACLES OF CALVARY. By William R. Nicholson. Moody Press. $ .35.

These six reprinted sermons are some of the best to come from the pen of Bishop Nicholson, one of the Reformed Episcopal Church's great spiritual leaders of the past. An issue of the Colportage Library.

FAMOUS MESSAGES OF WILLIAM R. NEWELL. Moody Press. 251 pages. $3.

These messages abound in Scriptural references and Godly devotion.

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SPURGEON'S SERMONS. Vol. 1. By Charles H. Spurgeon. Zondervan. 383 pages. $2.95.

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GRAMMAR OF THE HEBREW LANGUAGE. By G. Douglas Young. Zondervan. 202 pages. $4.

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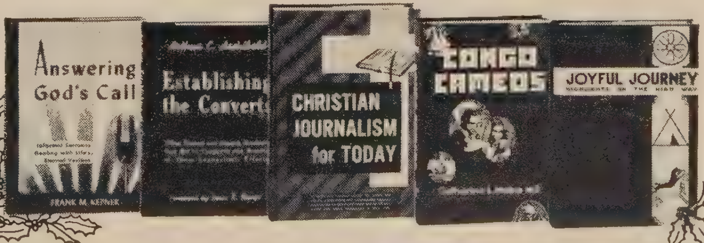

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SPIRES OF THE SPIRIT. By Frederick Brown Harris. Abingdon-Cokesbury. 174 *pages.* $2.

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THE CHRISTIAN'S SECRET OF A HAPPY LIFE. By Hannah Whitall Smith. Revell. 248 *pages.* $2.

This spiritual classic is well-deserving of the attention given it in this reprint. The theme is Christian joy—a paramount need in this gloomy hour. The book contains more than a spiritual tonic.

IN HIS PRESENCE. By Anna J. Lindgren. Moody Press. 122 *pages.* $ .35.

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THEOLOGIA GERMANICA. Edited by Thomas S. Kepler. World Publishing Company. 192 *pages.* $1.50.

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INTRODUCTION TO A DEVOUT LIFE. By Francis de Sales. Edited by Thomas S. Kepler. World Publishing Company. 352 *pages.* $1.50.

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THE IMITATION OF CHRIST. By Gerard Groot. Edited by Thomas S. Kepler. World Publishing Company. 287 *pages.* $1.50.

This book of spiritual life, usually credited to Thomas a Kempis, but recently shown by Albert Hyma to be the work of the Dutchman Groot, is a "must" in the reading of religious literature.

DAILY GLOW. By C. W. Griffith. Light and Life Press. 397 *pages.* $2.50.

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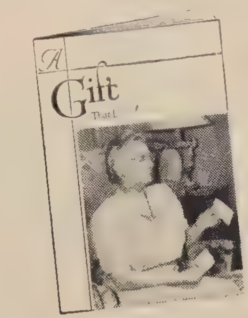

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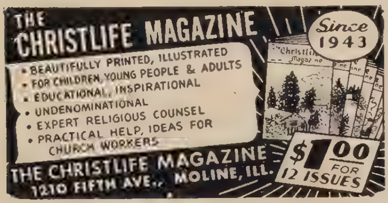
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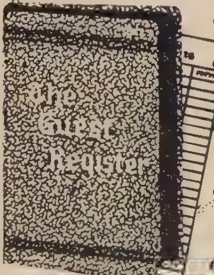

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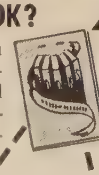

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Church & Sunday School Management

CONTEST CLIMAX
see page 59

CHRISTMAS PAGEANT
see page 59

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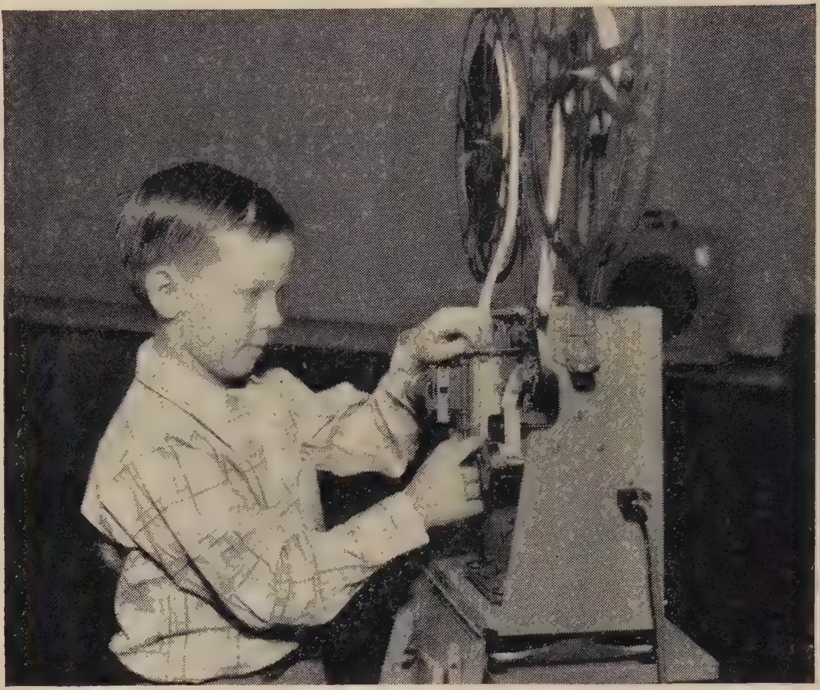

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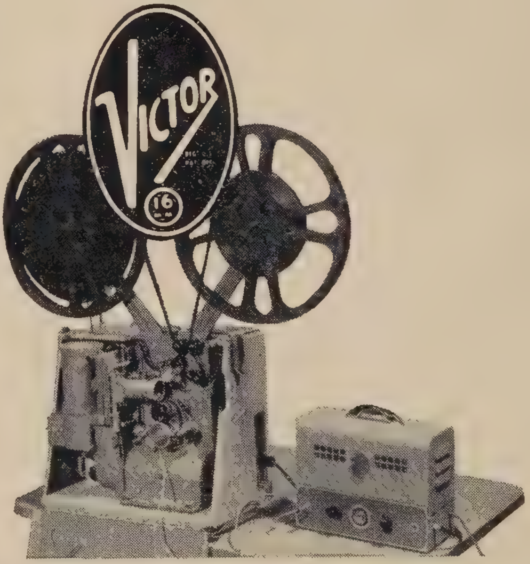

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Contest crowd in Fontana, California Sunday school fill the seats to enjoy special program.

Contest Climax

ROUND-UP time is here! November brings you to the grand climax of Christian Life's Sunday School Contest. Here are a few ideas to make your last all out effort a huge success:

1. Plan a banquet for workers and pupils.
2. Have a hayride through the town with contest banners posted on the wagon. Boys and girls can sing gospel choruses and pass out announcing tickets as they ride along.
3. Arrange a contest display in one of the local five and ten cent or other store window.
4. Plan a wind-up parade with local school band participating.
5. Plan a balloon-raising event with contest reminders and tickets inside, or use model airplanes made for the occasion.
6. Project Flying Saucer: Mark paper pie plates and drop over area from a plane.
7. Carry on an intensified telephoning campaign, a last minute ring after knocking on every door.
8. For your special feature service, contact a gospel magician, an outstanding personality or some unique musical group to make this evening an unusual and attractive one.

Be sure your camera-man is on hand to get photos for the local papers and the Christian Life scrapbook, which you will be preparing to send in with the final poll of records for your contest report. A clever idea is to have final photographs taken of the classes for comparison with similar photographs taken when the contest opened. In the initial pictures, one group posed their classes with empty spaces in their midst to be filled by recruiting new members. They hoped that in the final photographs all or most of the spaces would be occupied.

Perhaps you will want to aim at reaching the peak of your attendance on the next to the last Sunday in case of bad weather on the final Sunday which might cause a slump. Then you can count that score as the high point reached, and endeavor to maintain it the following week if the mark cannot be topped.

Make this Sunday NO EXCUSE DAY. Have the chairman of the Transportation committee prepared to see that everybody who needs a ride to Sunday school will have one. Make the announcement that all you have to do is call the Sunday school office. Give the number. But don't stop there! Arrange to have the ambulance service put at your disposal, so even the sick and those with broken legs can get there. Unless the doctor says the individual is too sick to be moved, or unless he has a contagious disease, there is NO EXCUSE for being absent.

Our theme this year has been CHRISTIAN LIFE'S OLYMPICS featuring six exciting events, Christian Life, August, 1952. This is now your big chance to make a dash for victory. Put all you've got into that final hurdle and make a high jump which will bring to your school the laurel wreath of a job well done, and the deep satisfaction of having pleased the Master in bringing boys and girls to Himself. END

FINAL RESULTS on your Sunday school contest are due in the mail post-marked not later than midnight, December 31.

Remember, the judges will score the entries as follows:

Fifty per cent of total—percentage increase in average attendance for the six contest Sundays in 1952 over average Sunday attendance for October 1, 1951 through September 30, 1952. Fifty per cent of total—initiative and effort displayed before and during the course of the contest. . . . One way to get credit for your effort is to make a good visual presentation of what you have done with photographs and a scrapbook.

While the deadline is not until December 31, we urge all of you to try and get yours in by December 1.

Christmas Pageant

The Promised Messiah

by Betty Nicholson Muller

Background music, Biblical costumes, colored spotlight, and a missionary text make this pageant an effective and beautiful Christmas testimony in your Sunday school or Young People's group.

Stage setting: Cover a wooden framework, approximately 8 feet high and 10 feet wide, with royal blue crepe paper. Scatter gold stars of different sizes on the paper. Frame the "sky" across the top and down both sides with sprays of evergreen.

At the extreme right of the blue background (from the audience's viewpoint) have a stool or raised step. Bank it with more evergreens.

A large star at the top of the sky is lighted when indicated. Cut out blue paper in shape of star, paste yellow paper in back, light from behind.

Prepare with heavy cardboard an outline of the town of Bethlehem, making it a couple of feet high at the highest points and having it the length of the background. It may be kept in white with the buildings outlined in black, or painted with show-card colors. Nail 2 x 4 blocks at the bottom, in back, about every two feet. The "town of Bethlehem" is used in some of the scenes, in others, it is removed.

An angel announces the birth of the Savior.

The entrance is on the left as one faces the stage.

For appropriate background music, a recording of Tchaikovsky's Symphony No. 5, in E Minor, Op. 64, themes from the second movement, was found to be very effective. The record is RCA 11-9574-A.

Characters: 1. Narrator 2. Old Testament family: father, mother, three children (dressed in suitable Biblical costumes) 3. A group of small children to represent the children of Bethlehem 4. Child to recite

(*Continued on page 67*)

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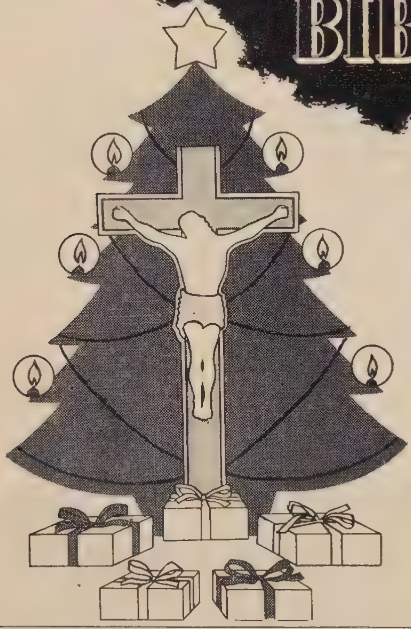

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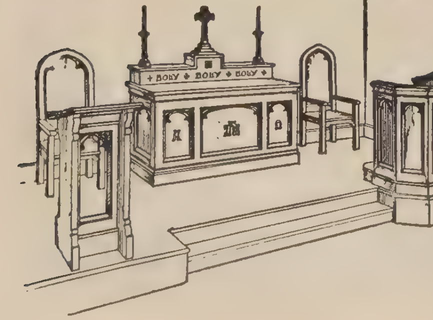

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Christmas Story
in Acrostics

by Sylvia Mattson

THE outstanding thought at Christmas is *Gifts*—what to give members of the family and friends. These gifts, of course, are important, but they should not replace the gifts that God wishes to give us.

To begin the acrostic lesson, write the word *Gifts* in a perpendicular line on the blackboard, using a red piece of chalk.

The supreme gift God gave to man was His Son:

G od's
I nfinite
F avor
T oward
S inners

(Use a white piece of chalk to finish the words on the board.)

Since it is customary to accept gifts given at Christmas, God would like to have His Gift accepted. (Erase the part of the outline that is written with white chalk and supply the following outline.)

G rasp
I n
F aith
T his
S alvation

In exchange, man should offer God a gift:

G ive
I n return
F or God's gift
T hy
S elf

(Remove the part of the outline that is written with white chalk each time you change the outline.)

When man gives himself to God, he must be willing to testify for Him any place in the world:

G od
I nspires
F earless workers
T o testify to
S alvation

God has a beautifully wrapped gift which He some day will give each one who has served Him faithfully:

G uaranteed
I nheritance in heaven
F or
T hose who are
S aved

Of course, there are some men who will not give God a gift for they have a gift for Satan:

G odless
I nfidel
F aithful
T o
S atan

The Bible tells us the infidel is a fool:

G odless
I nfidel is a
F ool,
T urning away from
S alvation offered

But the gift that God wants to give the infidel (or sinner) is a large and worthwhile one:

(*Continued on page 70*)

CHRISTMAS PLAYLET

Room in Our House

by Eldora Yensen

HERE is a Christmas playlet for the little folks. A small table and chairs are arranged on the stage to suggest a living room scene. To the left of center is a doll's bassinet or buggy with a doll in it. The characters are: Father, Mother, Gary—aged 14, Carol—aged 12, Dianne—aged five or six, Robert—about 14, a friend of Gary's.

(Enter Dianne from left. Picks up doll and speaks to her.)

Dianne: Linda, tonight is Christmas Eve, and you will have to sleep in a chair, but you won't mind, will you? (Places doll in chair and covers her with a blanket.)

(Enter Carol, Gary and Robert from right. The boys sink into chairs and look at a magazine together. Carol crosses to chair where doll is lying.)

Carol: Dianne, you must put your dolly to bed. Someone may sit on her there.

Dianne: Linda *is* in bed. She has to sleep in the chair tonight.

Carol: Sleep in the chair! Why?

Dianne: Because this is Christmas Eve. My Sunday school teacher said that Baby Jesus had to sleep in a manger because there wasn't any room for Him. I want Him to have Linda's bed tonight. She doesn't mind.

Carol: (Laughing) Of all the silly ideas! (Boys look amused.)

(Enter Mother from right.)

Mother: What is silly, Carol?

Carol: Dianne put her doll to bed in a chair because she wanted to make room for the little Lord Jesus. Jesus isn't a baby now. (Dianne looks embarrassed.)

Mother: Why Dianne, that was a nice idea. (While Mother is speaking Father enters from right, hangs up his coat and hat and sits down to read paper, but listens to conversation.) Of course Jesus is not a baby now. He is in Heaven at the right hand of the Heavenly Father. But the Lord Jesus is looking for room—room in our hearts and in our lives.

Gary: When we accept Jesus as our Savior He comes into our hearts, doesn't He?

Mother: Yes, He does, but I am afraid that we sometimes forget even then to give Him His place in our lives. I was thinking of that this afternoon. I had been so busy getting ready for my Christmas company and everything that I had almost forgotten that Christmas is Jesus' birthday. I thought of that family that lives in the little old house down on Madison street. I have a few gifts, and Carol, perhaps you would like to take them some of the Christmas cookies you made.

Carol: Mother, I do want to do it! Let's go right after dinner, and—and I'm sorry I laughed at Dianne.

Father: You folks are right. Down at the store we are likely to get so busy that we almost wish Christmas were past. But if our lives belong to Christ it should not be that way. I am going to call Mr. ______________ (Your pastor's name) right now, and tell him I will help with that mission service tonight. (Rises as he speaks.)

Gary: I want my life to belong to Christ, too. Mind if I go with you tonight, Dad?

(*Continued on page* 71)

Dianne put her doll to bed in a chair because she wanted to make room for the Lord.

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Christmas Pantomime

by Beulah Briggs

THOSE who love the Christmas story as it is in the Bible will enjoy this pantomime to music, reading of Scriptures and words of Christmas hymns.

Scene I

Prelude: Silent Night (soft piano music).

On stage, night scene of Bethlehem in distance with illuminating soft lights, door in center and darkened stable at extreme left front stage.

Song: "O Little Town of Bethlehem" sung by chorus.

Reader: Luke 2: 15. Background of soft music.

Song: "No Room in the Inn," while the following pantomime is in progress.

Enter Mary and Joseph, dressed in fashion of the day, from behind stable, cross over back stage deep in conversation. Joseph shows solicitude for Mary by keeping her up stage away from audience. Joseph raps on inn door.

Innkeeper, dressed lavishly to show prominence and prosperity, opens door and stands in brightly lighted doorway. Joseph in pantomime, asks for room, offers money, implies weariness, says wife is ill, tells of traveling a great distance and finally gives up and turns to go.

Innkeeper says no, in many ways, points to inn indicating it is full; shrugs shoulders, refuses money, points them on their way, begins to close the door, but stands watching. They slowly cross down stage, and as they near stable, Mary stops, grasps Joseph's arm and indicates stable. Joseph rushes back to the Innkeeper as she goes off stage. Joseph and Innkeeper follow quickly as if to prepare place.

Reader: Luke 2:6, 7. Background music of "Silent Night."

Song: "Silent Night," (first verse, and first part of second verse) humming last part about angel as Reader speaks.

Scene II

Reader: Luke 2:8.

(Continued on page 72)

Make a Manger

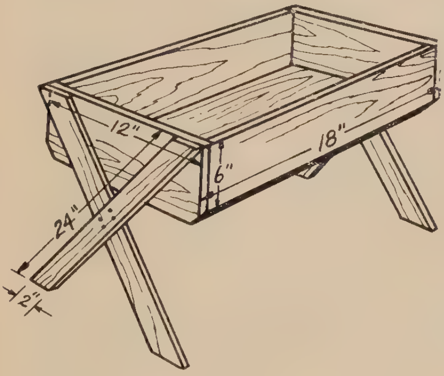
by Margaret Leonard

A MANGER, simply constructed, will make the Christmas story live for the four- and five-year-olds in the Beginner department during the weeks preceding Christmas.

I have seen the delight of a four-year-old as she tenderly laid a "baby," wrapped in swaddling clothes, in the manger. It wasn't important that the "baby" was only an inexpensive doll, that the swaddling clothes were strips of white outing flannel, and the manger a construction made by the department superintendent and her assistants. It was important that the child was living the Christmas story as she lovingly thought of the baby Jesus, God's own Son, born in a manger in Bethlehem.

A manger, constructed out of inexpensive materials, filled with hay from a near-by farm, and placed in the Beginner department for the entire month of December will more than pay for the effort spent in construction.

One superintendent and her assistants drew plans in November, had the local lumber company cut the necessary pieces, and in a few hours made six mangers for use in the various Nursery and Beginner departments.



The following materials are necessary: two boards 18" long and 6" wide for the sides; two pieces 12" x 6" for the end of the manger box; four pieces 24" x 2" for legs; one beaver board 12" x 18" for the bottom. The lumber company will cut the legs so that they will fit together where the pieces cross, if asked to do so. A few short nails will be needed also.

To construct the manger, first nail the four pieces together to form a box, then put the beaver board in place for the bottom and fasten it securely. You are then ready to nail the legs together and attach to each end of the box.

When the nailing is finished the manger may be left in the natural wood or sanded and stained a dark brown. The first manger was undoubtedly a rather crude construction, so great care in finishing is not necessary.

Hay should be placed in the manger, and a doll representing the baby Jesus. The swaddling clothes of Bible days were strips of cloth which were wrapped around the babies to hold their arms and legs in place so they would grow straight. Strips of outing flannel make satisfactory swaddling clothes for the children to use in their play.

END

more light for a world in darkness

The merchandise of sin is a best seller over the counters of the world.

Great caravans of salesmen, false bargainers in the gift of eternal life, are parading through the world deceiving, distorting, denying and dissuading.

Their wares are but cheap imitations marketed in flowery oratory that is as a vapor that soon vanisheth away. And yet many follow their pernicious ways.

The whole world lieth in darkness, enslaved in the bonds of sin—following new gods in the marketplace of apostate teachers.

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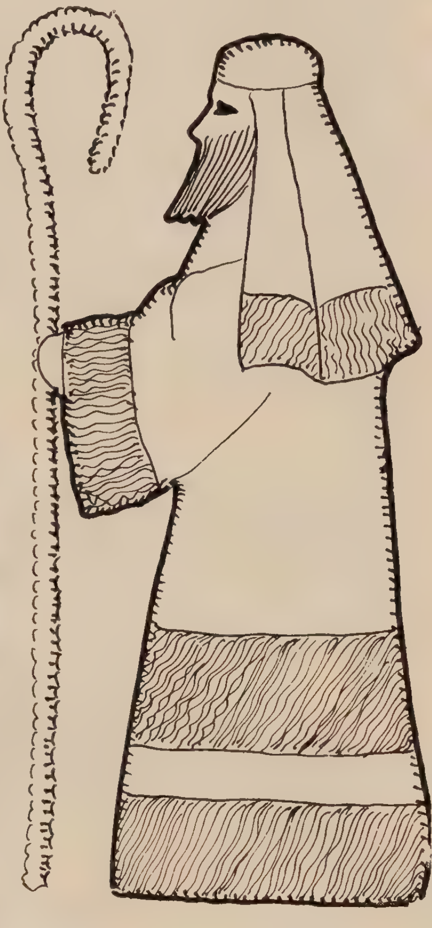
For Your Christmas SANDBOX

by Agnes Choate Wonson

HERE is a suggestion of shepherds for a Christmas creche in the sand box. A clothespin is the base, a pipe cleaner the crook. Trace pattern on cardboard. Color face and hand brown. Clothing stripes may be any bright oriental colors. Cut and glue on clothespin. Then glue staff to the hand.

Children will enjoy making and coloring these Christmas shepherds.



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Many of these helpful hints and ideas are greatly welcomed by missionaries in the far corners of the world where material is not always easy to obtain. You can make it possible for at least one of the many missionaries on our list to receive *Christian Life* by sending in your contribution to Missionary Subscription fund, Christian Life Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

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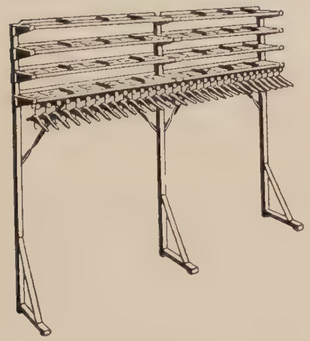

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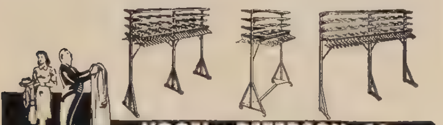

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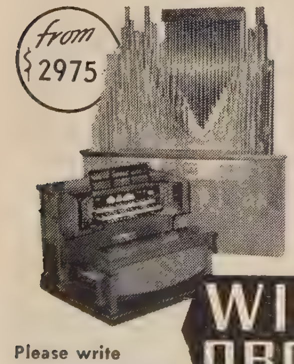

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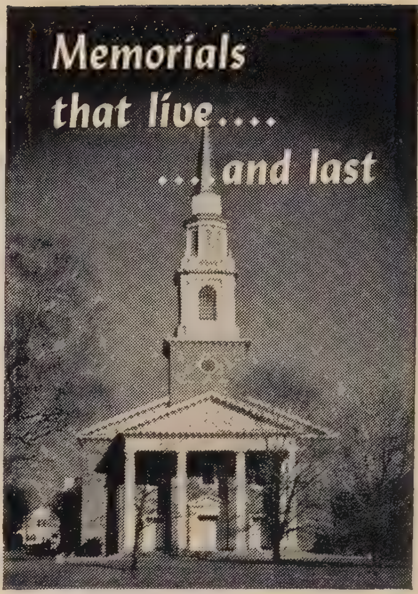

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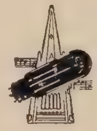

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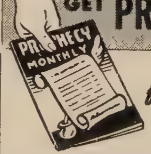

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Get the Bible Used—

In the Social Event

by Virginia Whitman

THERE are simple and clever ways of using the Bible during socials. For example, partners for a game may be found by matching halves of a Bible quotation or by matching Bible pairs, such as "Jonathan and David," "Sodom and Gomorrah," "Dan and Beersheba," "Aquila and Priscilla," etc. Or Bible quotations may be cut apart by words and a contest held to see which team can first assemble their quotation. Or "contemporary versions" of proverbs may be handed out to be translated back into the King James' version. Such a one is "A snappy comeback is like a uranium apple in a platinum picture," from "A word fitly spoken is like apples of gold in pictures of silver."

Other games may be adapted. Such a one is the familiar fruit basket where the players are given the names of Bible characters instead of fruits. Or the visitor's report may be played by having the first participant say, "Abraham came to see me today"; the second player says "Abraham and Boaz came to see me"; the third says "Abraham, Boaz and Cain," etc. through the alphabet. Those who cannot repeat and add names correctly must pay a forfeit.

A circle may be formed with the who is "it" in the center. When he points to a player and names a book of the Bible, the one pointed to must name the preceding book before "it" counts ten. For instance, "it" says "Matthew"; the player must say "Malachi." Almost invariably the player will reply with the book following instead of the one preceding it. A variation is for the one who is "it" to begin a familiar quotation and call upon another to finish it before ten is counted. In addition to games, Bible pantomimes or charades may be played.

With another plan, the Bible need not be referred to during the recreational activities. After the refreshments, while everyone is still seated, an appointed one may be called upon to bring a short Bible meditation. These should be well planned and timely.

For instance, January may bring one on facing backward and forward (as did the god Janus for whom the month is named), based on Phil. 3:3. February could bring one on freedom from slavery and sin (associated with Lincoln's Emancipation Proclamation). March might afford opportunity for a devotion on the Trinity (of which the shamrock is an illustration of one that is three). Whatever the theme of the devotional, the plan of salvation should be skillfully woven in lest there be those who would never otherwise have opportunity to hear it.

The Bible is for all of life. The more it is used the dearer its message becomes. To become familiar with scriptural names and places makes the Bible less foreign. Perhaps the medium of using it on socials will encourage some to take up their own copy more frequently, and thus get to know its contents better. END

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Television
in Sunday School

by Mary L. Hammack

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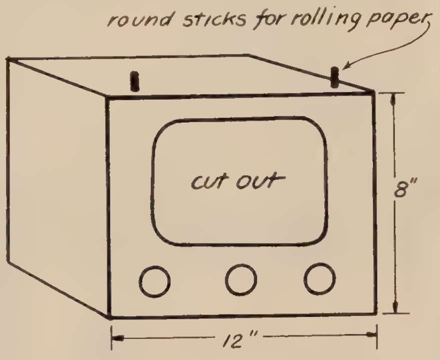
You simply need a box or five boards put together as a box with the front cut out, and two round sticks inserted in the top on each side of the front opening for rolling on your paper.

Note diagram carefully. The size of your box will depend on how many you expect to view the pictures at one time. The larger your class, the larger your pictures and box will need to be, so that all can see. The average class will probably find this size most suitable and convenient.



Wind a long piece of wrapping paper around the round stick inside of your box on the left. Or you may use other paper pasted together to make a long strip. On this long strip of paper make a series of sketches, cut out pictures, scripture verses or whatever you wish your class to look upon as you tell the story or discuss different parts of the lesson. Assuming that you have already attached one end of your rolled paper to the stick on the right side of the front opening, all you need do to change scenes is twist the stick or peg on the right. Thus, you are simply rolling the paper off one stick on to the other, in the same way as you would use a strip film.

If you are not artistically inclined, cut out pictures from old Sunday school papers, magazines, discarded books and various other picture sources to illustrate your lesson. Obviously, you will need to arrange the pictures, drawings and illustrations in the order you expect to need them. The use of this visual aid may well be applied to a variety of age levels, especially the Beginner and Primary departments. You will find the children eager to listen as they watch for the next scene or illustration to appear in the little window or imaginary television screen. These rolls of pictures and illustrations may be easily stored for future use either by you or some other teacher. It is also important that these rolls be properly labeled and catalogued in your church visual aid library if they are to prove their resourcefulness to the utmost. END

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PAGEANT

(Continued from page 59)

poem 5. Mary 6. Joseph 7. Three or more shepherds 8. First angel 9. Group of angels 10 Three wise men 11. Six missionaries 12. Six girls dressed as natives of India, China, Japan, Rumania, Latin America and the Islands of the Sea 13. Two soloists 14. Carolers 15. An instrumental group 16. Pianist

Scene I: Old Testament Family

Narrator: Tonight we are presenting a pageant called "The Promised Messiah." Christ, the Lamb of God, was slain from the foundation of the world, and, in the dawn of history, back in the garden of Eden, God gave His first promise of the One to come Who should conquer sin. Throughout the Old Testament we find promise after promise of the coming Savior. Here we see an Old Testament family gathered to read the Scriptures. These passages were well known in the Hebrew homes and all Israel awaited in expectancy and hope for her promised Messiah!

(Curtains open as the background music begins, showing the blue background and two small stools placed several feet apart in the center and towards the back of the stage. The family slowly assembles. The father enters first, carrying an Old Testament scroll. To make the scroll, cut two lengths from a broomstick, fasten together with strip of unbleached muslin, roll. He crosses stage to the stool on the far side, sits down and then, looking back towards the entrance, beckons to his wife to join him. The wife enters, bows in greeting to her husband and then sits on other stool. She turns to entrance and beckons to the children. First child enters slowly, bows to parents and sits on the floor at the father's feet. The second child enters, bows, and sits on the floor at the mother's feet. The third child, a young girl carrying a water pitcher on her shoulder, enters, pauses in greeting to her parents, takes her place in back of her father and then carefully places the pitcher on the floor. The father opens the scroll to read.)

As the family holds this position, a colored spotlight is turned upon them and the background is softened.

Narrator: Reads Isa. 7: 14, Isa. 9: 6.

(Narrator pauses as the music swells out and then softens. A different color may be used in the spotlight.)

Narrator: Reads Isa. 42: 1, Isa. 61: 1.

(Music swells and softens. Color of spotlight changes.)

Narrator: Reads Num. 24: 17, Isa. 11: 1, 2, Jer. 23: 5, Gen. 49: 10.

Finale of music. Curtains close.

Scene II: The Little Town of Bethlehem

Narrator: So the Holy Scriptures are full of prophecies of the coming Messiah. None are more definite than the foretelling of the place of His birth, the little town that became home for the Gentile maiden, Ruth. Ruth, who clung to Naomi and to Naomi's God. The little town was the one that nurtured the shepherd boy who became Israel's great King David. (Read Micah 5: 2.)

Curtains open. The town of Bethlehem scene is in front of the blue background.

Narrator: Reads Luke 2: 1-5.

Pianist plays "O Little Town of Bethle-

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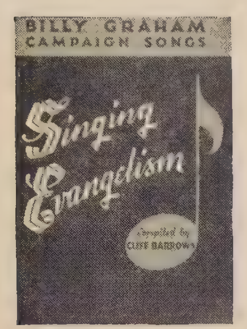

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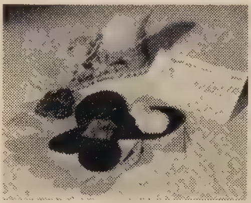

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hem" as the group of small children assemble.

Children sing one or two verses of "O Little Town of Bethlehem."

Curtains close.

Scene III: The Manger Scene

Narrator: Read Luke 2:6, 7.

Curtains open. Manger is in the center of the stage towards the back. Mary sits close by on one side. Joseph stands on the other side, a little to the back.

Mary kneels by manger.

Child enters, looks towards Mary and manger, recites:

Sleep, precious Babe, lying soft in the hay,
While angels adoringly sing.
The world is not mindful, yet all heaven knows
They herald the birth of a King.
Sleep, little Baby, though humble thy bed,
Their song through the ages shall ring,
All mankind is blessed with the gift of Thyself,
For Thou art our Savior and King.

Exit Child, Mary returns to seat.

Narrator: Reads Matt. 1: 21, Lu. 1: 32, 33.

Pianist plays "Away In A Manger," while the small children enter and kneel around the manger.

The Children, still kneeling, sing, "Away In A Manger," and then as the piano continues, they rise and leave stage.

Colored spotlight is turned on the manger scene.

Soloist enters to one side and sings several verses of "Silent Night."

Curtains close.

Scene IV: Announcement to Shepherds

Background music.

Curtains open. It is dark on the stage except for the campfire. (Nail two logs together crossways, place electric light behind logs, cover with red cellophane.) The town of Bethlehem scene is on the stage. The shepherds are gathered around the campfire, some sitting on the ground, others kneeling or standing. An angel is standing on the raised step in the back.

Narrator: Reads Lu. 2: 8-12.

White spotlight is turned on, the angel raises arms and the shepherds turn to her in attitudes of fear and astonishment. The background music gradually fades away.

Narrator: Reads Lu. 2:13, 14.

Curtains close slowly as carolers assemble in front of the stage, singing as they come, "Hark the Herald Angels Sing" (2 or 3 verses). As they sing the curtains part again to reveal a "multitude" of angels grouped about the first angel. Shepherds and angels hold their poses.

Narrator: Reads Lu. 2:15.

Angels lower arms. Spotlight is turned off. Shepherds make ready to depart.

Curtains close.

Scene V: Shepherds Adoring Christ-Child

Carolers sing "While Shepherds Watched Their Flocks." They leave.

Curtains open. Manger scene with Mary and Joseph.

Narrator: Reads Lu. 2:16.

Shepherds enter, hesitate. Joseph comes forward and shows them the manger. Shepherds kneel.

Spotlight. All hold positions.

Soloist enters. Sings "It Came Upon a Midnight Clear" (2 verses).

Curtains close.

Narrator: Reads Lu. 2:17, 18.

Instrumental: "O Holy Night"

Scene VI: The Wise Men

Pianist plays one verse of "We Three Kings of Orient Are."

Curtains open. Manger scene, Mary and Joseph. Large star is lighted.

Narrator: Reads Matt. 2:1-2, 9-10.

Wise Men enter from the back of the auditorium and come up the aisle singing "We Three Kings" (one or two verses, depending on the length of time it takes for them to reach the stage). Each one carries a gift to represent the gold, frankincense and myrrh. They go up on stage and stand about the manger.

Narrator: Reads Matt. 2:11a.

Wise Men kneel.

Narrator: Reads Matt. 2:11b.

Place gifts by the manger.

Continue kneeling while pianist plays "We Three Kings."

Curtains close.

Scene VII: Savior of the World

Background music.

Curtains open: Background of blue sky and two stools placed several feet apart, centered, near the back. First, third and fifth missionaries stand to front of stage on right. Second, fourth and sixth missionaries are on left.

Narrator: So God the Son was made flesh, lived a sinless life and became the Lamb of God, without blemish and without spot to be our sacrifice for sin. This gift of love was given, not for a favored few, but that men everywhere might repent, believe and be saved. The gospel of salvation through Jesus Christ is for the whole wide world.

First Missionary: India! Land of mystery and great wealth, land of greater poverty, a land where people walk in superstition and heavy spiritual darkness.

POSITION I

```
          *          *
        (2)         (1)
     (4)               (3)
  (6)                     (5)
        (front of stage)
```

* stools

Enter India (1). She walks very slowly, eyes downcast, and comes to her place in Position I, stops with left foot forward, turns on the balls of her feet, and faces entrance. She kneels on left knee.

Second Missionary: Rumania! Representing the little nations of Europe, caught in the grip of powerful, godless masters. Great is her need.

Enter Rumania (2). Takes her place opposite India, remains facing in same direction. Kneels on one knee.

Third Missionary: Japan! Multitudes as sheep without a shepherd—confusion and heart hunger, searching, seeking.

Enter Japan (3). Takes her place.

Fourth Missionary: Latin America! A colorful people known for their gaiety and songs, yet weighed down with the burden of sin, without the knowledge of a living Savior.

Enter Latin America (4). Takes her place short of Rumania, faces same direction, kneels.

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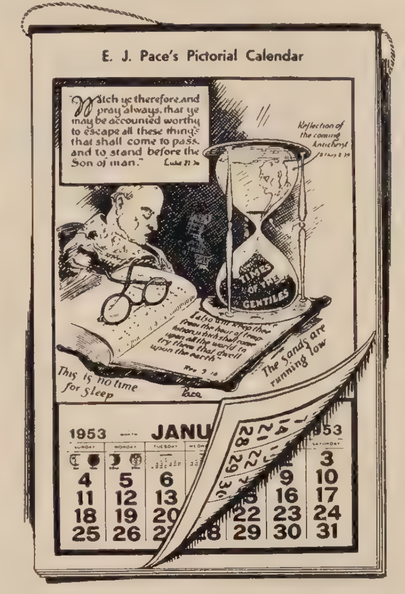
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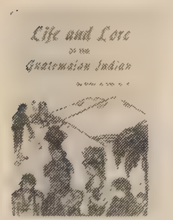
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Enter China (6). Takes her place short of Latin America, facing same direction, kneels.

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Sixth Missionary: China! (rises). Reads I John 4:9.

India (1) and Rumania (2) join hands, and smiling, march between the other girls, coming up front, part, left and right, and go to back of stage, taking their places as indicated in Position II.

Japan (3) and Latin America (4) join hands, walk to front, part left and right, go towards back to take their places—sitting on the stools.

Position II

(2) (1)
(4) (3)
(6) (5)

* seated on stools

Girl of the Islands (5) and China (6) join hands, then part left and right, and take their places as indicated, sitting on the floor. India and Rumania join hands, place free hands on the shoulders of the girls sitting in front of them. Japan and Latin America place a hand each on the shoulders of the girls sitting on the floor before them. Girl of the Islands and China hold hands.

Background music ends.

Pianist strikes chord and the girls and missionaries sing the first and fourth verses of "Joy To The World." On the words, "wonders of his love," they raise their arms upward in attitude of praise.

Curtains close.

Scene VIII: General Adoration

Narrator: And now we come to our final number in the pageant and I am going to ask our audience to join with us in singing "O Come All Ye Faithful."

Pianist plays introduction.

Curtains open. The manger scene with Mary (seated) and Joseph. The angels are grouped in back.

Narrator: No matter whether a soul lived in ancient times or is in this audience tonight, the invitation to "Come" is for all. Do you desire the gift of peace at this Christmas season? Then listen to His gracious words. (Reads Isa. 55:1, Matt. 11:28, Rev. 22:17.)

END

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ACROSTICS

(*Continued from page 60*)

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S inners

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:16, 17).

If there are students in the class who are not Christians, an invitation can be given to accept God's Christmas present. If the members of your group are Christians, give the last three outlines first, and then issue an invitation of dedication to the group. The words of a hymn of dedication or a poem can be given while the members bow their heads. END

PLAYLET

(*Continued from page 61*)

Father: No, come along Son. Glad to have you.
(Exit Father and Mother at right.)

Robert: I would like to give Christ room in my life, but I have never been saved I guess, so He isn't in my heart, is He?

Gary: No, if you haven't taken Him as your Savior, He isn't. But *say,* Robert, why don't you accept Him now?

Carol: Robert! That would be the best thing you could do for Jesus' birthday!

Robert: Well—my folks aren't Christians, you know—but maybe if I am, I can urge them to become Christians also. Yes, I do want Jesus for my Savior, if you think He would want a guy like me.

Gary: Certainly He would!

Carol: Yes, in the Bible He said, "Him that cometh to me I will in no wise cast out," didn't He, Gary?

Gary: Yes, He did. Come on! Let's go tell Mom!
(Exit Gary, Robert and Carol at right. Dianne picks up doll and replaces her in bassinet.)

Dianne: I want Jesus to come into my heart and be my Savior, too.
(Exits at right.)

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PANTOMIME

(*Continued from page 62*)

Song: "While Shepherds Watch Their Flocks by Night" by chorus.

Shepherds around the fire (front right stage, bonfire with artificial lighting). One shepherd on ground sleeping; another standing watch away from the fire; the other squatting by the fire; all in shepherd's clothing.

Song: "Noel," first verse only. Trumpet notes sounding in the distance, muted but definite announcing.

Shepherds show uneasiness, the first turns in his sleep, the other moves away as if to tend the flock and the third looks from one to the other and then listens.

Reader: Luke 2:9, 10 finishing with, "And the angel said unto them."

Angel of the Lord appears (spotlighted) and speaks, "Fear not for behold . . ." etc.

Angels appear (any number according to space on stage), quietly moving forward as he speaks. Use floodlights from both floor and ceiling.

Reader: Luke 2:13.

Angels speak in unison: Luke 2:14.

Song: "Joy to the World," first verse; "Hark the Herald Angels Sing," first verse. Then the third verse of each.

When the angels appear, shepherds show fright. First one sits upright, his eyes staring. The other cringes with hand up to his head as if to protect himself. The third squats, falling backward to a sitting position, bracing himself with both arms. They look at each other in amazement, then at the angels as they speak and sing. Angels may begin to move out of sight as soon as the last verse is begun. If places on the stage behind the stable can be elevated, quite a supernatural effect will be in evidence with the angels coming and going.

Floodlights on the angels. Spotlight on Angel of the Lord as the song ends and he points toward the stable and the shining star.

Reader: Luke 2: 15.

As the angels fade from sight, the shepherds discuss means of going to Bethlehem. Any added pantomime is to be encouraged.

Song: "It Came upon a Midnight Clear," first two verses by chorus.

Scene III

In the softly lighted stable, Mary is seated, leaning over the manger.

Song: "Dear Little Stranger" child's solo.

Song: "Luther's Cradle Hymn" women's trio.

Song: Brahm's "Lullaby" is effective.

Mary sings as she cradles Babe. Joseph steals in as she sings and stands at head of manger. She lays Babe again in the manger.

Shepherds come to worship, then go away and bring others in.

Song: "Silent Night" third verse.

Reader: Luke 2:16, 17.

Innkeeper slips in. Angels surround the stable as the entire ensemble sings.

Song: "O Come All Ye Faithful."

Music and lighting will make or mar the performance.

END

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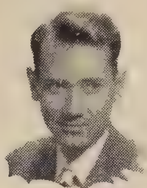

Timely Films: Election and Christmas

A NEW film telling the Christmas story has been released by Family Films. *Birth of a Savior* is the first of a series of thirteen Bible teaching films presenting the more important events and lessons in the life of Christ. It tells its message with fifteen minutes of color film, and presents the familiar message of the Christmas story beginning with the taxation decree.

The opening sequence, picturing Roman domination in action, brings forth something of the yearning in the Jewish heart for the appearance of the Messiah. The passages from Luke 2:1-16; Matthew 1: 18-25; and Luke 2: 1-16 form the basic words of the sound script which is made up almost entirely from the new Revised Standard Version of the Bible. Consequently, the film presents the story without extra-biblical interpolation.

This film has a greater feeling of being a natural and scripturally accurate re-enactment of the Divine birth than that found in most films now available. There is a much wanted freshness in the presentation of Mary as a well-groomed attractive young mother for her day, rather than an overly sophisticated modern madonna. The technical aspects support the feel of reserve and warmth. It is available in black and white as well as color.

Concordia Films is the name now given to productions coming from Concordia Publishing House of the Missouri Synod Lutherans. They have released a 23-minute film designed to provide some illumination on the matter of Christian love. Done in black and white, it uses a story of maternal jealousy and possessiveness to spot-light two of the worst enemies of honest Christian love.

These enemies come to light in the behavior of Ronnie's mother with respect to his friends, and especially concerning the matter of the girl he has come to love. An auto accident involving the two young people brings to her remembrance a sermon on what is meant by true Christian love. "Christian love is not lip-service"; "Love must be shared by all of us . . ."

As these words come back to her mind they lead her to the hospital chapel room. There a reconciliation is consummated as she responds to the text, "Come unto Me" seen on a stained glass window at the front of the chapel showing Jesus with outstretched hands.

This film is effective because it goes to the root source for the solution of the problem it depicts. It has excellent usage possibilities with almost any of the adult and pre-adult groups. It is also quite usable in connection with a discussion program relating to home problems of this nature. In technical matters this film rates as very satisfactory. Rental is to be had from Concordia and other film libraries.

■ The film *Betrayed,* released by Gospel Films of Muskegon, Michigan has come our way. It is a 35-minute, black and white film story of a youth called Ron. Ron goes far astray into crime in search of thrills, and to escape an unhappy home. His folks are "well-fixed" financially and have given him much of everything but Christian training and real love. The Christian Negro housekeeper, an affectionate "mammy," is the bearer of the gospel message. But her words are ignored until it is almost too late. Not until Ron's escapades finally land him in custody with a charge of attempted armed robbery, do his parents awaken.

The film is creditably done throughout. The best acting is done by the boys. The sound is acceptable and the photography comes out as an average good quality job. Probably my main criticism would be regarding the story action. It could have been telescoped more to speed up the tempo of the story, in keeping with the impulsiveness of the youths involved.

There are two areas of usage which seem to be the main application for *Betrayed.* It can be used in connection with juvenile delinquency, or evangelism, for the way of salvation is clearly pointed out. Rental is from Christian film libraries or the producer.

■ Quite in keeping with the intense political scene this fall is a release from Cathedral Releasing Corporation called *The Test.* This 21-minute, black and white film creates a modern day setting for the lesson presented in the Cathedral Film, *No Greater Power.* The story of Zacchaeus is being previewed by a pastor in preparation for use, when one of his members, a city councilman, drops in on some matter of church business. He joins the minister in previewing and gets "stuck in the eye" a few times regarding his own behavior in respect to a legalization-of-gambling-for-revenue issue in town. That the film lesson was learned was made obvious by his change of behavior when the deciding vote lay in his hand.

The story aims at placing the idea that the test of Christian profession is what one does in his daily life to prove that he is a follower of Christ. In a sense, this film dresses Zacchaeus in a Hart-Schaffner-and-Marx suit and brings Christ's words to him anew. It is an effective film and should be especially good for a Christian businessman to use when he has charge of the local service club program. Obviously it should find ready usage in men's meetings and general showings apart from the main worship services. Production

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***In this issue** . . . Be sure to read Wendell Loveless' reviews of records (page 77) for use in the home and in the program of your church.*

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quality is high and in keeping with Cathedral Films' tradition. Rental can be had from almost any religious film library.

■ Another film you ought to know about is called, *Government Is Your Business.* It is a 27-minute film released by The Christopher's, a Catholic sponsored layman's organization intent on motivating "good" people to get into key control positions in government communications, labor and other vital areas of public service and control. The film is a story about a young man who read Christopher literature and then set out to beat the machine bosses. Even though the story is inept and starry-eyed in places, it has a powerful emotional pull to most American citizens and exhibits top Hollywood technical and dramatic quality. It also carries a real tub-thumping "go and vote" message. Protestantism would do well to recognize its responsibility to maintain a truly balanced government by the majority and get out an equally effective communications program to foster *free, honest* Christians in public office.

This Christopher film is not of announced religious intent, but remains tied outwardly to patriotic zeal and community interest. It can be bought for $30.00, which is bare, film-stock print cost for a sound film. Cut out the Christopher references and use it if you wish. (Production costs were absorbed by the Christophers.)

■ Concordia Films is ready with a new program for Christmas. The central part of it is a color filmstrip showing the Christmas story as given by the Scriptures. The pictorial material is portrayed by live photography in excellent color. The strip combines the picture story with hymns and carols, while the complete program furnished with the slidefilm provides Christmas recitations for children. This picture-program combination can be used in almost any fashion you may decide upon. It has been so produced that each part can be independent of the other. This great flexibility makes it widely useful. It is available only by purchase from Concordia or other religious visual aid dealers.

Coming Conventions

In this feature, CHRISTIAN LIFE brings readers a listing of major conferences and conventions of national and international scope. Requests for information should be sent directly to the organizations at the addresses listed below.

The International Congress on Prophecy: Nov. 9-16, 1952, Calvary Baptist Church, New York City. Speakers include John W. Bradbury, Hyman J. Appelman, William Culbertson, A. B. Machlin, J. Palmer Muntz, John Wimbish. Write: American Association for Jewish Evangelism, Winona Lake, Indiana.

Scripture Pess: Sunday School Conventions. Baltimore, Md.—Oct. 24, 25; Plymouth, Pa.—Oct. 27, 28; Detroit, Mich.—Oct. 31, Nov. 1; Pontiac, Mich.—Nov. 4-6; Flushing, N. Y.—Nov. 3, 4; Southampton, Pa.—Nov. 7; Philadelphia, Pa.—Nov. 8; Washington, D. C.—Nov. 10; Huron, S. D.—Dec. 3, 4; Bemidji, Minn.—Dec. 8-10; Write: Convention Dept., 434 S. Wabash, Chicago 5, Ill.

Evangelical Press Association: Annual convention, Chicago, Ill., Jan. 27, 28, 29, 1953. Write: Rev. Ernest Keasling, Free Methodist Publishing House, Winona Lake, Ind.

Christian Writers Annual Conference and Workshop: Chicago, Ill., Jan. 29, 30, 31, 1953. Write: Christian Writers Institute, 434 S. Wabash Ave., Chicago 5, Ill.

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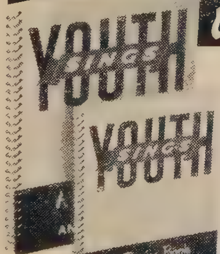

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WAY OF ESCAPE

(*Continued from page 23*)

That morning, their own rations gone, the pair asked for food. They were given little. Later in the day when they were joined with thirteen other American prisoners, they were given a few dried apricots, fruit and some whiskey. When the other men emptied the whiskey bottle, Homer kept it to use as a canteen. There were five small canteens for the fifteen men. He was able to secure a number of water purification tablets which proved very valuable later on.

But the biggest threat to the captive Yanks came from the U.N. forces. That day they continuously straffed the area in an effort to destroy the equipment left behind. U.N. airmen also used devastating napalm bombs—a jelly gas that explodes and sucks all the oxygen out of the air for an area of a hundred yards and burns everything in an area of thirty yards. Homer twice narrowly escaped death by this bomb.

This first day of being a captive was bad, but only the beginning. The next day the fifteen men were transported to the front in trucks to start a grueling routine. Each night they were marched back and forth parallel to the front for about fifteen miles. They slept from sunup until about two in the afternoon. At night they marched again.

For the first two days they were given one meal a day—a handful of unseasoned navy beans. The next three days their daily ration was a small amount of rice. After that, nothing. But the long marches continued. They were always moved at a fast pace with no breaks for three or four hours. After a long hike to the top of a hill they were forced to run down the other side. If they fell, they would be kicked until they started moving again.

After a few nights out, the U.N. air force began a series of night raids. The area was riddled with five-hundred-pound bombs. As the planes came over, Homer prayed that the bombs would not be dropped. Some exploded only a hundred yards away. The guards threatened to shoot those who sought shelter.

The fatigue of the men was so great that they became very indifferent. Homer realized that as leader of the group, he had to do something to conserve his men's strength. He prayed hard. Then he deliberately slowed the pace down to a crawl. His captors kept a gun waving in his face, but he was trusting the Lord to bring him through.

Escape had been on Homer's mind since the first day, and he had talked with the other men about it. Some went along with the idea. Others thought it crazy even to think about it. The Communists had promised to shoot anyone who attempted escape. Homer at first had little hope of escaping though he

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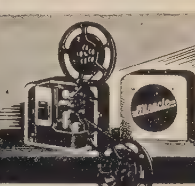

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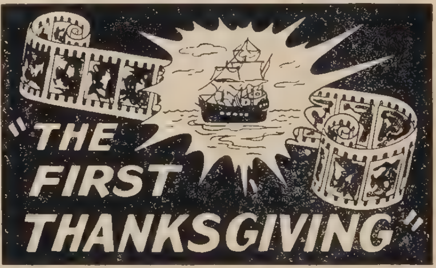

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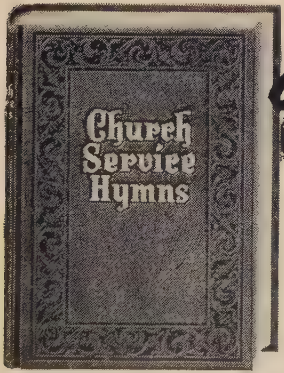

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had tried at least one plan. He attempted to convince a South Korean captive to act as a Chinese guard, but he became frightened and left.

As the days went by, however, escape was more and more on his mind. In his daily devotions he prayed that if it were the Lord's will, a way would be provided. Homer waited on the Lord, pondering whether He would have him to be a further witness in a prison camp or deliver him from the Reds.

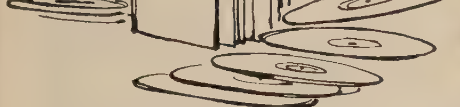
After Homer had left his escape completely in the hands of the Lord, there came two seemingly good opportunities. On the fifth night, unknown to the guards, he became separated from the rest of the group. In the pitch blackness of the night it would have been impossible to see him. But Homer thought it best to wait on the trail until the group caught up with him. This served to bolster the guard's faith in him. Then on the sixth night another opening appeared. The column became split as they went down a long winding path and again he decided to wait for the group.

These two opportunities stimulated his desire for freedom. On the eighth night they were informed that they were to walk thirty miles that night. After the column had marched half the distance, they stopped for a rest. Another column from the opposite direction stopped at the same place. Homer sat on the path huddled in his blanket thinking of escape, though he felt too tired to move. Soon the two columns resumed their march, but he remained. No one spoke or seemed concerned about him. Apparently they mistook Homer for a wounded Chinese. He waited until he could hear the movement no longer. Just then two more columns came along. They passed by without paying any attention to him.

When they were gone Homer quickly surveyed the area. On one side of him were Korean homes, on the other side a creek and a high cliff behind it. He went to the creek, filled his whiskey bottle canteen with water, and headed up the side of the cliff. Halfway up his helmet slipped off and went crashing to the bottom along with a shower of rocks. He waited tensely to see if it attracted any attention. He heard nothing. After three or four hours of climbing, he gained the top and reached for the water. It was gone. The bottle had been broken on the rocks during the ascent.

Homer slept the rest of the night and the next day hid in the bushes. Two hours before dark the sun came out from behind the clouds and he surveyed his position. He decided to move parallel to the front all night. Walking along a ridge, he stumbled into a foxhole where he found a canteen. At the bottom of the ridge he heard babbling of a creek. He made his way down to its shore

(*Continued on page* 78)



RECORDS

WENDELL P. LOVELESS
editor

FOR TEACHING OR YOUR LISTENING PLEASURE

Record Request Roundup

HAVE you ever heard of a *Record Request Roundup?* Neither have I, but let's have one. It would be good, I believe, for a Sunday evening service in the church; for a feature Young People's meeting; or for a special musical evening some week night.

The plan is a simple one: for about a month in advance of the occasion, ask the members of the church, or the designated organization to bring their favorite sacred recording (only one each). An individual or a small committee should be appointed to receive and be responsible for the records. Then someone with true musical taste could lay out the program, so that there would be a variety and interest in the order of the numbers. One should be chosen as master of ceremonies who knows something about gospel and sacred music, and who doesn't talk too much.

The name of the person who has selected each disc might be announced before it is played. Or, to add to the interest, a "panel" of four people could be chosen to guess who has made each selection. This is practicable where everyone in the church or society is well-known to all. In addition, a brief song story might be given, or a striking incident in connection with some hymn or gospel song or chorus. If there are too many records received to fit into a desirable length of program, a portion of each only might be played.

I can hardly wait to tell you about four 45-RPM discs under the WORD label, on which one of the richest, smoothest, most satisfying bass voices I have every heard—that of Texan Frank Boggs—sings eight gospel songs. This young fellow's voice is simply beautiful. I wish that he could be on a coast-to-coast radio and television network every week. Not only is the quality of his voice exceptionally high, but it projects a sincerity which has a tremendous appeal.

Now for the songs: there is *No One Ever Cared For Me Like Jesus; My Savior's Love; Yes, God Is Real; Blessed Redeemer; Amazing Grace; Balm In Gilead* (This is grand!); *It Is No Secret* (The Religious Hour Choir of Baylor University furnishes vocal accompaniment); and *Roll, Jordan, Roll.*

About a year ago I reviewed enthusiastically some recordings made by the Westmont (California) College Male Quartet. I have received four more sides from this same organization under the Sharon label. I say it is the same organization, but it really isn't, only in name. Like all such musical groups, the personnel changes from year to year. However, the director, Mr. John Lundberg, Professor of Music at Westmont, is the same, and he also makes the musical arrangements for the boys. I can just as enthusiastically endorse the work of the present quartet, for it is excellent. The blend, the diction, the attacks, the enunciation, are all far above the non-professional average. You can't go wrong on these recordings if you like male quartet music. And Jim De Saegher does mighty well at the piano, although it seemed to me that in one or two spots the piano could have been "under" just a little bit more. This may be a matter of personal opinion. The Negro Spiritual, *He's Got The Whole World In His Hand,* is one of the most interesting I have heard. Listen for the unusual tempo, which the quartet does exceedingly well and with truly professional rhythmic sense. Then there is *He Wore A Crown Of Thorns;* and *On My Journey Home;* and a *Medley On The Love Of God,* including *For God So Loved The World* and *O, What Love.*

I am so glad to see Super Recordings making such distinct progress and taking its place with the very highest grade of sacred recordings, from both a talent and engineering standpoint. I have three ten-inch records about which to tell you this month. One is by the Stob Girls Trio, a blending of very sweet treble voices, accompanied on the organ by Don Hustad. They sing *How Can I Help But Love Him?* and *Ye Must Be Born Again.* The words are nice and clear. Then there is a disc on which Ralph Nielsen has recorded his fine tenor voice, with Doug Fisher at the organ. Ralph sings in his usual pleasing manner, *Jesus, Rose Of Sharon* and *Beyond The Sunset.* The third in this group is by the Crusaders' Quintet. This is a new one to me, but they sing beautifully together, and I hope that we'll hear more from them. They have *On The King's Highway* on one side, with *Yes, He Did* on the other.

You will remember that in the June issue I suggested a format for a disc jockey type of radio program, using sacred recordings for the music. I quote from one of the responses to this, from a Ferndale, New York reader: "You may be interested to know that the discussion of gospel disc jockey programs has borne fruit, in the form of a gospel record program on WVOS, Liberty, New York. Five times a week, at 9:45 a.m., a quarter hour of gospel songs, interspersed with Bible quotations, is aired as a public service. Your column inspired me to ask the station manager if he would be interested in such a program. His answer was Yes, if we could get the records. . . . I wrote to several producers . . . and some of them furnished the records free, while others offered them to us at distributor's prices. . . . Now *Hymntime* is a reality." That's good news. END

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WAY OF ESCAPE

(*Continued from page 76*)

where he quenched his thirst with the cool satisfying water.

As he sat by the creek he heard noises behind him. He looked around to see nearby a Chinese patrol of thirty men. He sat motionless and prayed. They passed by unaware of his presence.

For the next four days he traveled at night and hid in the day.

In the hope of getting help, he spelled out "HELP U.S." in white rocks that he found and also flashed the reflector of his flashlight in the sun. The several American planes that flew over failed to notice either message. The same day he noticed a river in the distance from the top of a hill and headed for it. He reached the river just before nightfall. He felt he should wait until morning to cross, so went back part way up the mountain to sleep.

In the morning he noted two tanks apparently stranded on the other side of the river. Had he attempted crossing during the night the occupants surely would have killed him. About five miles beyond the tanks he saw a road with trucks moving on it. He was in no man's land facing the American lines.

After two weeks of hiding, starving and constantly facing death, he was within sight of safety. To be across the river would mean several weeks of rest and plenty of good food. It would mean that he soon would be sent back home to his family and friends. But most of all, it would mean freedom from the tension of being in a place where everyone was an enemy seeking to destroy.

But the tanks across the river were still a menace. He knew that as soon as he started running for the river, the tank guns would be trained on him. To the tank crews anyone coming from across the river was an enemy. Even if he came with his hands in the air he could not be assured of safety. All too many Communist soldiers had "surrendered" only to pull a gun from their clothing and kill several men before they could be shot. The tank crews would hardly take any chances.

To remain meant death, to make a break for the river meant a possibility of freedom. That settled it for him. Homer got up from behind the bushes where he was hiding and started to run for the river. He waved his arms frantically and yelled "American" as loud as his weakened body would let him. Nothing happened. In a moment he was at the river and he was relieved to see two Yanks climb out of one tank. They reached the river in time to help him through the swift current which he had no strength to withstand. Once on dry land he leaped for joy and thanked the Lord out loud for providing the way of escape. END

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SATANIC STRATEGY

(Continued from page 19)

"Thou has been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and the gold:" These were his adornment.

"The workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created." He is a musical being, as it were, a whole living pipe organ equipped to produce the harmonies of heaven.

He is an angelic being of the order of the cherubim. He is called the "anointed cherub," anointed to the office of covering, guarding, protecting the very Person and Throne of God Almighty. This was the highest most trustworthy, most honorable office given to any angelic being. He did not gain that office by promotion. God appointed him.

". . . And I have set thee so. . . . Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created." This is God's record of the conduct of this being.

Never once had he deviated the slightest from perfection in his ways from the day he was created, "till iniquity was found in thee." There was an instant when this angelic being, who was exceedingly wise, perfectly beautiful, gloriously adorned, marvelously equipped, positionally exalted, perfect in conduct, *willed* that which was evil. It had not been fostered for days or weeks or years, and then suddenly discovered by God. The very instant of its conception by the exalted angel, it was uncovered by God. For "neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." Hebrews 4: 13. God is a "discerner of the thoughts and intents of the heart."

What was this iniquity, this evil that God found and uncovered in this cherub? The answer to this question is revealed in Isaiah, chapter 14. A careful reading of the first part of this chapter reveals that the time element of these prophecies is still future. "How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High."

Five times he said in his heart, "I will: I will exalt my throne above the stars of God: I will sit . . . , I will ascend above: I will be God." This was the iniquity that was found in him. It was rebellion against God that he secretly

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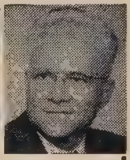

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plotted. He determined in antiquity to dethrone God and to exalt and enthrone himself as God.

Since that fateful day in Eden, Satan has been endeavoring to accomplish his threatened rebellion through the agency of man. He endeavored to do it through Cain but failed.

In Genesis 10: 9 we are introduced to a man by the name of Nimrod. "He was a mighty hunter before the Lord." Nimrod was not merely a hunter of rabbits or squirrels, deer or foxes; he was a hunter of the souls of men and women to destroy them. He was a mighty rebel before the Lord. Nimrod and his queen Samaramis, who is not mentioned in the Bible, but is mentioned again and again in archeological records, were the authors and originators of all idolatry; Roman, Grecian, Egyptian; ancient as well as modern. Idolatry is rebellion against God. It is the dethroning of God and the enthroning of corruptible men, birds, beasts and creeping things. Satan was working in and through Nimrod, but he failed.

Another glaring incident is revealed in Exodus in connection with Pharaoh and Israel. In Exodus 5 we read, "And afterward Moses and Aaron went in, and told Pharaoh, Thus saith Jehovah God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is Jehovah, that I should obey his voice to let Israel go? I know not Jehovah, neither will I let Israel go."

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Upon close study of the judgments of the plagues you will see that each one was a judgment of Jehovah God upon the deities, the idolatries of Egypt, until Pharaoh and his hordes sank as lead in the mighty waters of the Red Sea. Again that angelic being failed in his rebellious attempt to overthrow God.

When Nebuchadnezzar, king of Babylon, made an image of gold, an image of himself, no doubt, and commanded all to bow and worship him, Nebuchadnezzar failed because there was a Shadrach, Meshach and Abednego who would worship only Jehovah the true God.

Haman in the story of Queen Esther and the Prince of Tyrus in Ezekiel are other examples.

Again, when the Lord Jesus Christ is born at Bethlehem, we see Herod the king ready to devour, as it were, the little Babe, because he heard that the Babe was God. But he failed.

We read in Matthew 4 about our Lord's temptation in the wilderness. This angelic being is given permission

(*Continued on page* 83)

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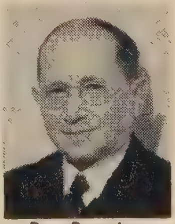

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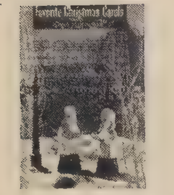

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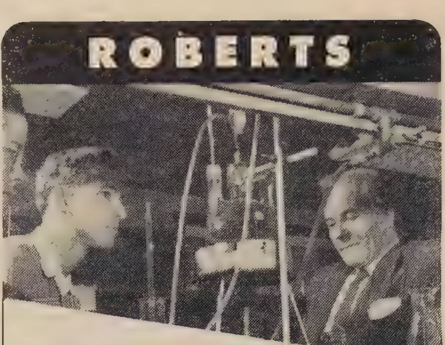

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SATANIC STRATEGY

(*Continued from page* 80)

to take the Lord up into an exceeding high mountain, and to show him all the kingdoms of the world, and the glory of them; and said unto him, all these things will I give you, if you will fall down and worship me. Here, too, he failed, for he was dealing with one who knew his wiles and ways.

But Satan will not always fail so completely. The Apostle Paul tells us when and how Satan shall actually succeed in his rebellion against God, and then be judged. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first and that man of sin be revealed." That man of sin is the lawless one, over whom law and government has no control; his political philosophy is anarchy. He is not controlled by treaties and agreements. He is above all governments. He is the son of perdition which designates his destiny. "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God." Here the Apostle is revealing to us the actual accomplishment in that day, of what Satan had said in his heart back in antiquity, he would do.

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There Satan is behind the throne. "And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His Name, and his tabernacle, and them that dwell in heaven. And it

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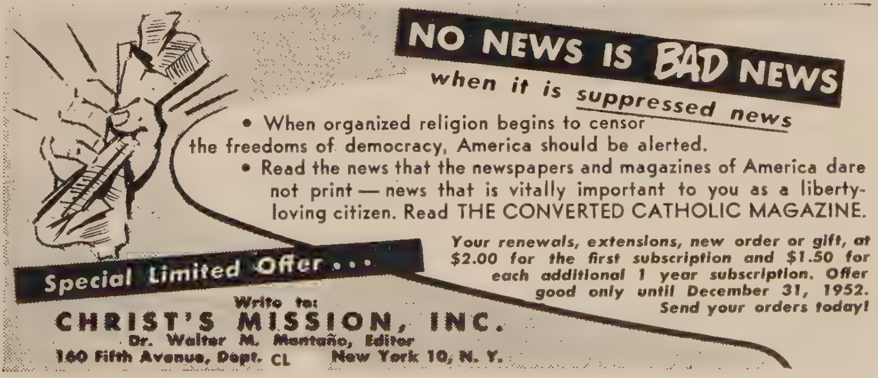

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was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world."

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COURT SUMMONS

(*Continued from page 22*)

Cal Simpson to the door. Then Harry came back and sank wearily into a chair.

"What's wrong?" she asked with alarm.

"You realize, don't you, that Simpson is all too right? The chances are I won't win the election. And it meant something to me to be mayor. I had big plans for Midville."

"Then why did you do it? After all, it is more important for you to be mayor than for me to teach a Bible class."

"Only if I am a true mayor." He jumped to his feet. "Well, we've got a fight on our hands. And only ten days until the hearing."

Ten days! Ten days of being torn in two by almost every one in town phoning to tell her exactly what to do. She was upset by men who phoned her, urging her to use her influence to have Harry drop the case. She was quieted by talks with her pastor, her Christian friends and by time spent alone in prayer. Verses such as "All that will live godly in Christ Jesus shall suffer persecution" now had a real meaning for her.

There's a premium on men who can think in a straight line and come up with decisions that hold water.

Harry was up to his neck in work. He had his usual law business to look after and spent his evenings digging up law about the relation of the church and the state. He dug up all sorts of odd cases. He phoned long distance to some of his friends who had studied law when he did.

When they discussed the case, though he conceded it would probably cost him the mayorality, he did not utter a word of complaint. Ruth had the feeling she stood these days beside a great oak tree. She had loved him before, but her love deepened as she saw him sacrifice cherished ambitions for what he thought was right.

The morning of the court hearing Harry was thoughtful as he ate breakfast. Ruth sent the excited children off to school and then dressed quickly in her gray suit and pink blouse. She smiled faintly at herself in the mirror. How could she look like such an everyday Christian woman when she felt like Joan of Arc?

She went downstairs to the living room where Harry was leafing through some papers. "Ready?"

"Yes." He stuffed the papers in his brief case and picked up his Stetson.

The phone rang. Harry picked up the receiver and Ruth realized from his answers that he was talking to Cal Simpson. She stood there apprehensively until

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Harry hung up. His face was drawn as he said, "Simpson gave me one more chance to do what he calls 'backing down peaceably.' He says even should I, by chance, win the case, I'll have to split the town too wide open to win an election."

Ruth put her hand reassuringly on Harry's shoulder. It wasn't easy to be right, at such a cost!

They drove to the old frame courthouse, and went to the courtroom on the first floor. It was filled with spectators. There were the idle who were attracted by what promised to be sensational; a few of the bitter who championed Mrs. Meyers; and their pastor, Dr. Paulson, and other Christian friends who would back them by their prayers. Slumped in the front row were two newspaper reporters, obviously bored.

Ruth sat at the long counsel table with Harry, and at the other end was Mrs. Meyers and her attorney. Mrs. Meyers' small mouth pouted and her eyes were filled with malice. She gave Ruth one brief glance and then started talking to her lawyer. Crawford W. Crawford was Midville's best known criminal lawyer. His eyes were shrewd and he was tight-lipped. He looked at Mrs. Meyers as one might a talkative child, but Ruth realized he knew the law, especially, no doubt, the McCollum case.

This was only a hearing, at which Mrs. Meyers was to show cause. If Harry made a strong enough plea the case could be dropped. But if Mrs. Meyers had any points in her favor, the judge would be obliged to set a date for a jury trial.

Ruth studied Judge Atherton, wondering whose side he favored. She had known him slightly for years. He had grown grey and set in his ways on the bench. He tried the case with a deliberateness which made Ruth's nerves raw. She began to feel as if courts were a device invented to wear out the patience of an opponent. The man who wearied of technicalities and made a false move was the man who lost his case.

Mrs. Meyers took the stand and asserted that her son had been taunted by the other children because he did not attend the Bible class, and that he would not have been subject to this ridicule if the Constitution of the United States, with separation of the church and state, was upheld.

To so many of her statements Harry jumped up and said, "I object your honor," that Ruth even grew impatient with him. Each time Crawford argued his side, Judge Atherton thought a moment or two and made his decision.

The long morning dragged by and it was not until after lunch that Ruth took the stand. Under Harry's questioning, she told, "My pastor asked me to open my home to the released time Bible classes. Lorraine and David, my children, both love the Bible and they invited their friends to come. Our home is within walking distance from the school."

"Did you receive any pay for this?"

"Of course not." Ruth almost laughed. It had cost her money to have the class. She had to buy lesson supplies and she usually served cocoa and cookies.

"Then I understand your pastor and not the school board asked you to have this class."

"Yes," she admitted. He did make it sound as if her teaching were unwelcome

"Your witness," he turned to Crawford.

Crawford looked her up and down and then asked, "Mrs. Wilde, am I to understand that you told the court that you, a busy housewife, deliberately took an afternoon to invite strange children into your home to teach them the Bible?"

"Yes," she answered, growing more and more embarrassed. It had not been silly when she did it. But here, in the courtroom, with every eye upon her, it sounded foolish. She squirmed.

"You did it simply to propagate a doctrine?"

"I object your honor. My wife's motives are not on trial. The question is, is she or is she not violating the Constitution of the United States?"

"Objection sustained."

I wish he had let me tell, Ruth sighed. *I'd tell how the children needed to know the Lord.*

"But you did urge the children to come?" Crawford insisted.

She hesitated. Of course she urged the children. "I certainly try to make them feel welcome."

"Did you go to the school to solicit them for instruction?"

"Oh, no!"

Crawford frowned. "Witness dismissed."

Ruth went back to the table and dropped into her chair, trembling. She felt that she could have done so much better if only Harry and Crawford had let her tell her story.

Crawford faced the judge, "Your honor, this case rests basically upon the McCollum case."

Ruth bowed her head in her hands while Crawford thundered each point . . . children in the United States have the right to education without pressure from religious groups . . . if allowed to go unchecked the evil of interference would grow . . . if the door of the public school is opened to one religious group it must be open to all until there is no time for anything but religious teaching . . . to do so is to return to the dark ages . . . men have fought for freedom . . . freedom must be preserved.

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When he sat down, Harry rose.

Harry planted his feet squarely and faced the judge. "Your honor, I beg your consideration that the Constitution of the United States has not been violated by these release time classes. The very elements which in the McCollum case made it a violation are absent here. In Illinois, the Bible study took place in the school rooms. Public funds were used. The teachers were chosen with the approval of school officials and pupils solicited for instruction.

"In this case, the class was taught in a home, by an unpaid teacher, asked to do so by her pastor. Mrs. Wilde had no connection whatsoever with the school system. It is true she made the pupils welcome, but she did not go to the school to solicit attendance. It was entirely volitional."

Then he turned and faced the entire court. "When our forefathers established the United States it was with the idea that men were to be free to worship as their conscience dictated, not that they were to be denied the privilege of worship. The released time classes must continue if the spirit of the Constitution is to be upheld and men are to be free to worship God. Religion and the State are separate, but they are workers together for the good of all."

Ruth felt a thrill run over the courtroom. She saw the judge's face relax and he pronounced, "Case dismissed."

Several spectators surged forward, clasping Harry's hand, slapping him on the back. "You told them. Maybe some of us don't want to pick our own church, but we don't want to be told we can't."

The reporters came up to Harry and asked, "Got a statement?"

Harry carefully repeated the high points of his address.

"Isn't there some rumor of your running for mayor?"

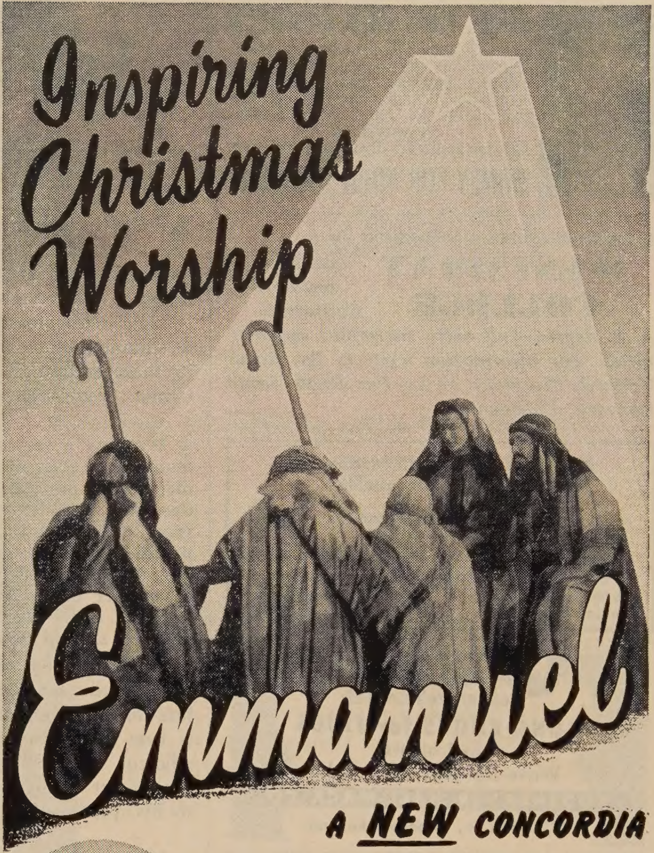
"I will, if the people want me."

After today they will. America is ripe for a man with convictions. We've had enough of the other kind."

"Thanks."

Ruth grew warm with pride. Harry took her arm and they edged their way out into the corridor. "See, Ruth, Christian principles and politics do mix."

Ruth nodded. *Maybe now Simpson will see that Harry is right, but even so, Harry can win without him, because we're on the Lord's side.* END



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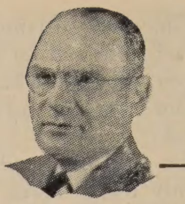

Dr. V. Raymond Edman, *editor*

YOUR Spiritual Clinic editor each month is V. Raymond Edman, well-known Christian leader. From his background as Wheaton College president, former pastor, missionary teacher and author, he brings a wealth of practical experience in Christian living to Christian Life readers.

It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, Christian Life Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ **We have a very sincere Christian woman teaching a class of eleven- to thirteen-year-old girls in our Sunday school. This teacher has had very little education and cannot read and pronounce words as well as her pupils—yet she reads the entire lesson. She would feel demoted if asked to teach a younger class. We do not want to hurt her, but if we are losing our girls what do you feel should be done?**

Sunday school is for the children and not for the teachers primarily. The welfare of the students is paramount. That is true in any school. If a teacher is not efficient and effective, that one should kindly yet firmly be put in a place suited to his qualifications.

■ **What would you suggest as a means of enlarging one's circle of Christian friends?**

It is true that many of the contacts that are made at church groups and organizations are casual and brief. However, it seems to me that in the course of these activities there will be opportunity for you to become acquainted with those of like interest and aim. Then, perhaps it would be best for you to take the initiative in showing your desire for their friendship and in providing time and opportunity for fellowship and enjoyment together. But in this area of life, as well as in every other area, the Lord is very deeply concerned for us. Ask him to direct you to those who need your friendship and helpfulness and to those who, likewise, will make a real contribution to your life.

■ **Was the center of the early church gatherings to hear and preach the Word or to worship using a liturgical form? What is more important, the sermon or the congregational participation?**

From the New Testament it appears that the first Christians gathered in homes, or if necessary in out-of-the-way places, to read the Word of God, to pray together, and to sing. Each believer was allowed some participation, if he so desired, but to prevent confusion there was instruction through Paul that "all things be done decently and in order." I Corinthians 14:40. For the church the Lord made provision of apostles, prophets, evangelists, pastors and teachers. Ephesians 4:11. Only in time did a liturgical service develop. With the coming of the Protestant Reformation the sermon again became a very important part of the service. In my opinion there should be a good balance of congregational participation in singing, in prayer, in testimony, with a message from the Word.

■ **At our prayer meeting we studied Luke 7. In verse 19 we found John sending two of his disciples to Jesus saying, "Art thou he that should come? Or look we for another?" Do you think John the Baptist had any doubt in his mind as to the divinity of Christ?**

John the Baptist's question indicates clearly his uncertainty as to the person of the Lord Jesus Christ. Earlier in his life he had been perfectly sure on that point because he had heard the voice of the Father saying, "This is my beloved Son." It is perfectly possible and understandable for anyone in John's condition to express uncertainty. His imprisonment was so unjust, his treatment so cruel, his usefulness for God cut off so suddenly, his future so dark with immediate shadows, with the result that John was utterly bewildered. Therefore, the Lord Jesus said, "Blessed is he who is not offended (or, caused to stumble) because of me."

■ **Does the party divorced because of fornication have a biblical right to remarry while the first mate is still living? Is there a difference between fornication and adultery?**

Inquiry about divorce and remarriage is made more frequently than any other. Earnest and honest Christians differ decidedly among themselves on the answer. There are those that hold that physical death alone breaks the marriage tie, while others believe that unfaithfulness on the part of one does destroy that tie and leaves the innocent party free to marry. I believe the latter to be the Scriptural position, otherwise the Lord would not have made the exception. While the term "fornication" usually refers to immorality on the part of unmarried persons and "adultery" on the part of those who are married, the Scriptures sometimes use these terms interchangeably. I suggest for your thoughtful reading F. C. Jennings' *Does Death Alone Break the Marriage Relation?* and *Divorce* by John R. Rice. Mr. Jennings is Plymouth Brethren and Dr. Rice is Baptist.

■ **On what authority is the Apocrypha left out of most versions of the Bible? How do we know it isn't verbally inspired also?**

The Apocrypha consists of 14 books that were translated from the Greek Septuagint version into the Latin Vulgate. These books were never a part of the Hebrew Old Testament, and not regarded by Jewish scholars as "inspired" as was true of the 66 books of the Old Testament. The authorized version of 1611 very properly excluded the Apocrypha.

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I have heard prisoners by the thousands uniting their voices in singing Christian hymns. I have been thrilled with refugees' stories of God's protecting grace. I have heard stories of martyrdom filled with romance and drama. I have seen Bible school students eagerly studying the Word of God under almost unbelievable hard circumstances. On the other hand, I have seen Christians starving. I have heard of scores of Christians dying for want of food. Bible school students have only one meal in two days. Korea is a land of indescribable suffering, of super-human triumph, of endless need." **Christians! You can help!**

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